

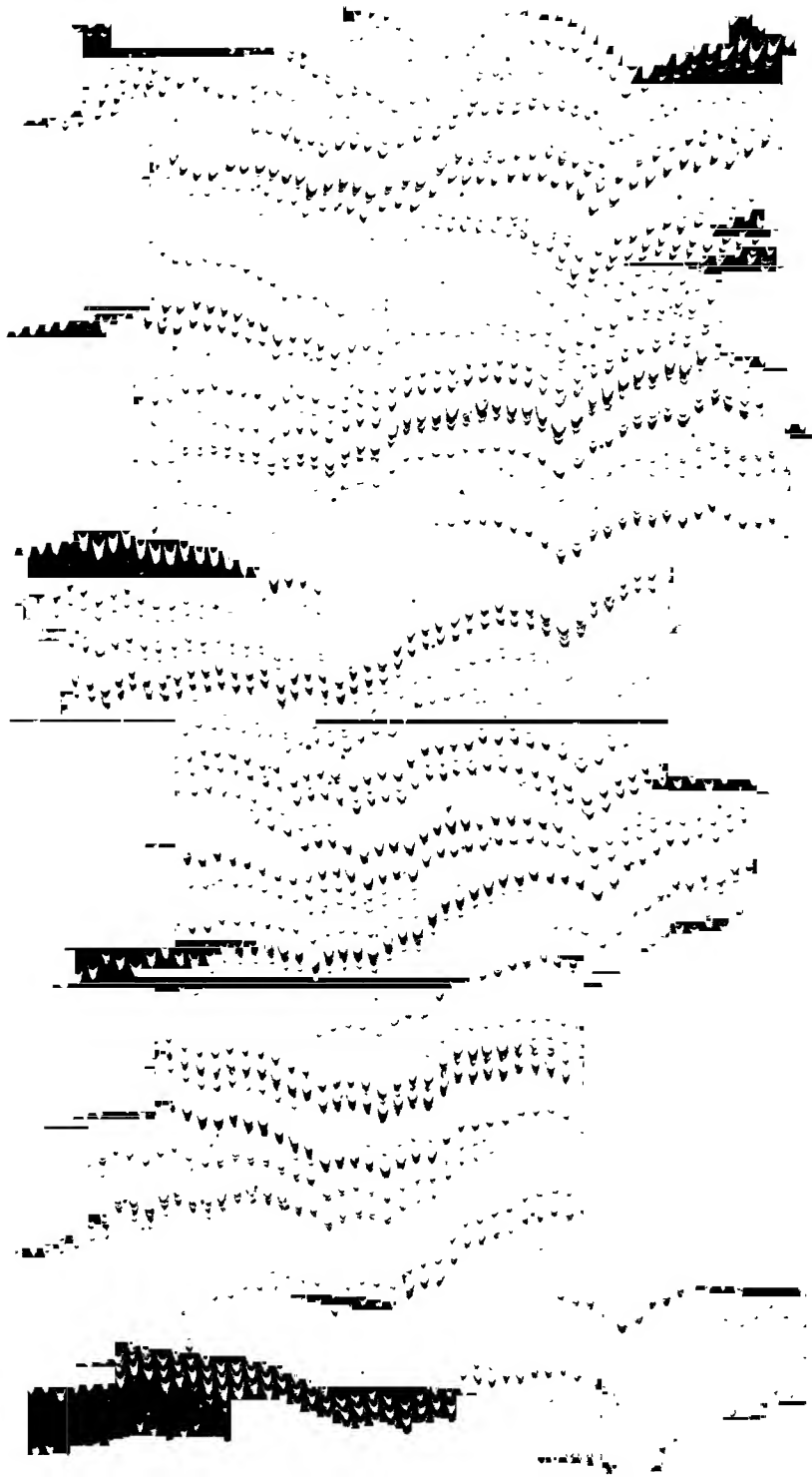
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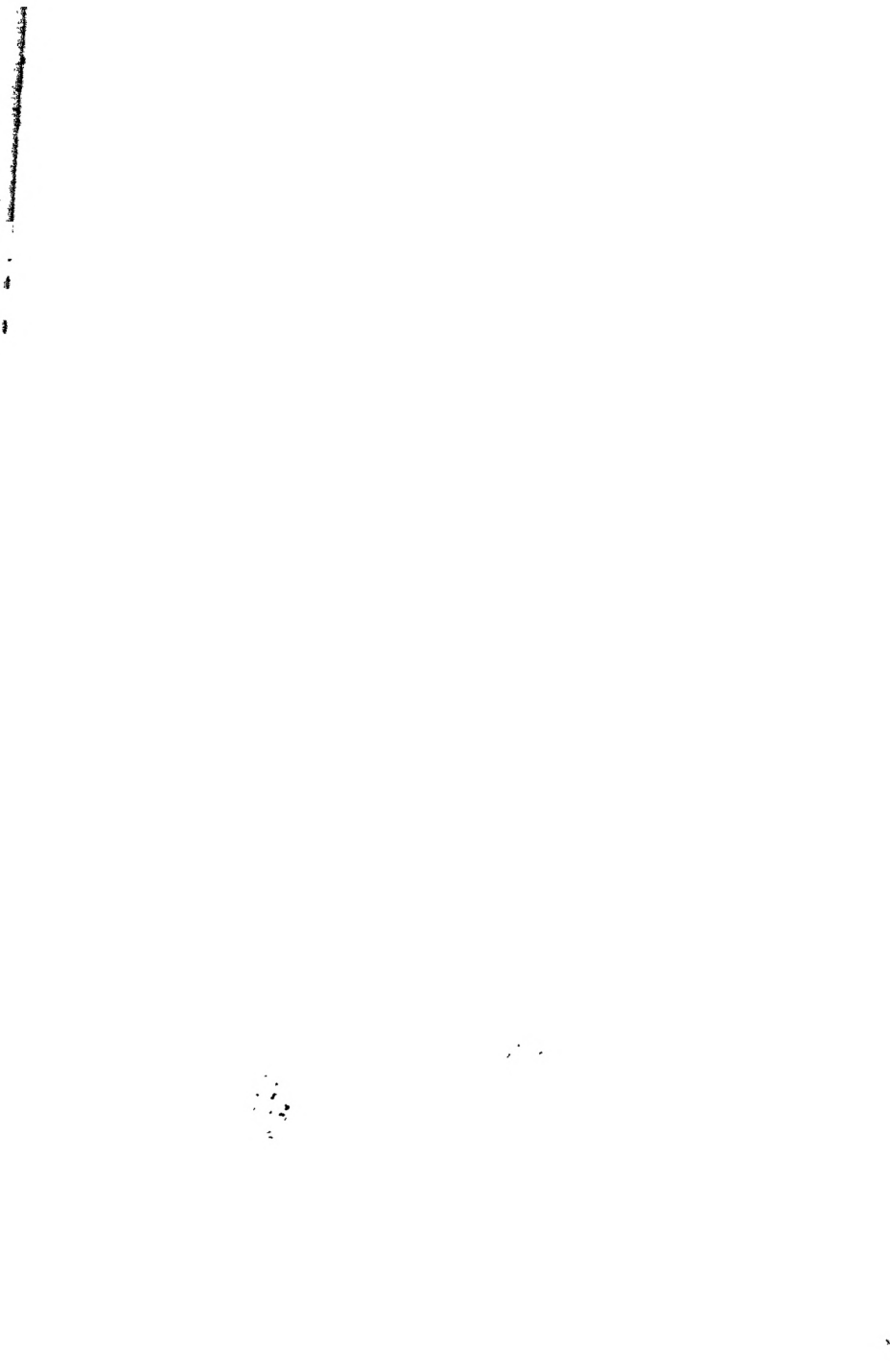




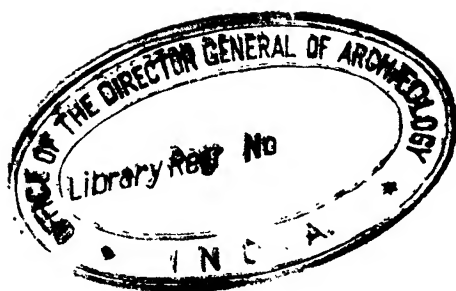
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THE  
VIBHANGA





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## The Vibhanga

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EDITED BY  
MRS. RHYS DAVIDS, M.A.

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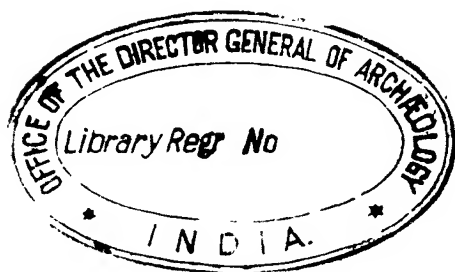
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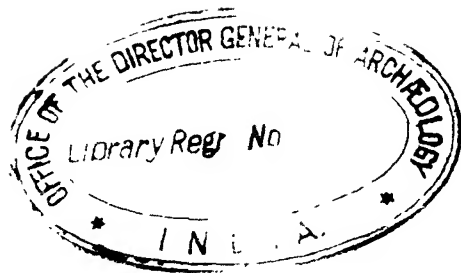
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<sup>1</sup> *Aṭṭhasālinī*, p. 7 reads *Maggavibhaṇga*.

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## PREFACE

THIS, the first European edition of the *Vibhaṅga*, is the work of Miss Chalmers, sister of Mr. Robert Chalmers, C.B., who transcribed it from the Siamese printed edition of the Buddhist canonical books. She completed the tedious and ungrateful task by the beginning of 1903. The further work of collation and publication was handed over to me during the following summer, and was begun in September, 1903. I have compared the Siamese, word for word, with the Sinhalese of a palm-leaf MS. obtained by Professor Rhys Davids in 1884 from the Vanavāsa Vihāra in Ceylon. A copy of the Burmese printed edition of the *Vibhaṅga* reached me only as the present text was being printed. I have collated all differences of reading in the Sinhalese and Siamese with the Burmese.

As to choice of reading in cases of discrepancy, I could wish that the present edition made a better show of consistency than it does. One gravitates naturally toward the traditions of Ceylon, as being the most venerable. My Sinhalese MS. proved, however, to be full of inconsistencies as well as slips of the stylus to an extent which might have congested my footnotes far more than they reveal. Hence I have only followed the Sinhalese outright where it has consistently followed the tradition of its schools—viz., in the *vy* of such words as *avyākata*, *vyāpāda*, *vyāsana*, &c., where Burma and Siam write *by* -; in *upekhā*, *sekhā*, *vimokha*, instead of the *-kkha* of both the latter; in the *niggaḥita* before 'y' instead of the doubled 'ñ,' and so on. Where it shows frequent inconsistency I have followed usually the Burmese and its

younger sister, the Siamese—*e.g.*, in *mahā* (Sinh. often *maha*), *phoṭṭhabba* (Sinh. often *poṭṭhabba*), in many uses of the cerebral ‘ṇ,’ often rejected by the Sinh., especially in *paṇīta*, *taṇhā*, *tīṇi*, and of the cerebral ‘ḷ,’ as in *salāyatana*, and in the preference of ‘u’ to ‘ū’ in the plural, *e.g.*, in *hetu*. Here and there, it should be confessed, the Siamese has been suffered to stand, less because the reading specially commended itself than because it was first in the field for purposes of this present edition. And at this early stage of Pali scholarship it is scarcely legitimate to speak of authority in readings.

I have again ventured, as in the previous volume issued by the Pali Text Society, to use the tailed ‘ṇ’ for *niggaḥīta*. Its *lakkaṇa* is unmistakable, even if it does not commend itself for beauty; and to expect anyone who has experienced the boon of it to turn back to the cumbrous ‘ṇi’ and ‘ṇi’ is not reasonable.

For the tabulation of terms and phrases in the *Mātikā*’s and elsewhere I am alone responsible. The sole idea has been, of course, to economize time and effort for the reader. But in all elisions (*peyyāla*’s) I have simply followed one or more of the texts collated, all of which elide frequently, though not with mutual uniformity.

It will be noticed that very many of these excisions are given, not only on occasion of repetitions in the answers, but also at their earliest occurrence. See, for instance, on pp. 2, 3 the enumeration of *rūpaṇ sukhumanṇ* and *rūpaṇ santike*, on pp. 71, 72—in the Siamese edition, at all events—the description of the *āyatanāni*, on pp. 106, 107 that of some of the *maggaṅgāni*, and more especially on pp. 178, 179, where the *dhammā* forming the content of a *citta*, good or bad, are elided except the first and last terms (*phasso . . . pe . . . avikkhepo*), although, by reason of the . . . *pe . . .*, we cannot but infer that we may take as read the lists given in the opening replies of the *Dhamma-Saṅgaṇi*, and repeated later on in that work, in connections similar to

those in which they occur in the cited passages of the Vibhaṅga (*cf.*, *e.g.*, Dh. S., §§ 499 *fol.*). In other words, the present book seems by Buddhists to have ranked second in the seven of its Piṭaka not accidentally, but as a sequel to the Dhamma-Saṅgaṇi, requiring, in those who came to the study of it, a familiarity with the categories and formulas of the latter work—that is, with the first book of the Abhidhamma. In fact, the Buddhist student who had achieved proficiency in the methods and phraseology of the Dhamma-Saṅgaṇi would find himself already half-way towards proficiency in the Vibhaṅga at the first recitation of it. There is, practically speaking, no formula or category in the first book that is not taken up and applied in the second, with the exception of the meditations on Asubha, Appaṇihita, Animitta, The Four Magga's, and the Twenty Mahānaya's. Even the summarizing appendix to the Dhamma-Saṅgaṇi finds once an echo, fortunately very brief, in the summary of the Four Paṭisambhida ending the Abhidhammabhāṇiya, on p. 303 of the present work. The diction in these few lines is not on all fours with that of the context, either here or in the other vibhaṅgas, but is identical with that in the Appendix alluded to, and the paragraph is probably an interpolation. On the other hand, the older and possibly contemporary fragment of Atthakathā ending the Nikkhepakanda of the Dhamma-Saṅgaṇi finds, in our book, a much more expanded and integral parallel—a somewhat similar commentary forming a large proportion of five of the vibhaṅgas.

The extent to which the Vibhaṅga supplements the remarkable contribution to Buddhist psychology yielded by the Dhamma-Saṅgaṇi is disappointingly slight. The compiler or compilers make but little use of the fine opportunity afforded by the subject of the first vibhaṅga. There is in that division nothing to compare with the analysis of rūpa in the prior work; scarcely any affirmation of independent value, save, perhaps, the pregnant Ekavidhena's of the several skandhas, where the saṅkhārakkhandha alone is said to be citta-



sampayutta, not phassasampayutta.<sup>1</sup> We have then to pass to the Nāṇavatthu-vibhaṅga before we come to some generalizations of fresh psychological interest on the five modes of sense-consciousness.

But although the Vibhaṅga is so largely anticipated by the Dhamma-Saṅgaṇi, it is by no means covered by the latter work, either in method or in matter. It contains, in the first place, a great number of terms and many definitions which find no place in the prior compilation. To name only a few that are of intrinsic interest, māyā, as 'deception' is graphically described (p. 357), on ethical ground only, absolutely without metaphysical implications—this single view of the term holding good, I believe, for the whole of the Tipiṭaka.

Again, we find, on p. 249, the words bodhipakkhiyā (or, in the Siamese, °kā) dhammā. The term occurs already, as we know, in the Saṅyutta Nikāya (v, 327, and 337-9). But whereas it is there applied to the Five Indriyas—faith, energy, mindfulness, concentration, and wisdom—it here refers to the Seven Bojjhaṅga's—mindfulness, investigation (of dhamma), energy, joy, serenity, concentration, equanimity. Both of the groups are, in the Saṅyutta, said to conduce to bodha—bodhāya saṅvattanti—but only the former are explicitly classed as bodha- or bodhi-pakkhiyā (or -kā) dhammā. There is no indication, either there, or, so far as we know, elsewhere in the Piṭakas, of the inclusion of both groups under the aggregate of thirty-seven bodhipakkhiyā-dhammā that we find in the Commentaries and the Saddharma-puṇḍarīka, and the mention of which in the Netti-pakarāṇa went to influence the late Prof. Edmund Hardy in assigning the date of that work.<sup>2</sup>

<sup>1</sup> Buddhaghosa has some remarks of psychological value on the saṇṇākkhandha.

<sup>2</sup> Netti-pakarāṇa, P. T. S., 1902; pp. xxx foll. It adds to the poignancy of my regret at the untimely passing away of this fine scholar, untiring worker, and

Buddhaghosa, in commenting on the term in the Jhāna-vibhaṅga of the present work, assumes that all the thirty-seven were virtually included by the Buddha, when imparting this portion of the Dhamma, but that only the Bojjhaṅga's were set forth explicitly, because of their special suitability for the practice of *lokiya*,<sup>1</sup> as well as of *lokuttara Jhāna*—that is to say, of Jhāna practised with a view to rebirth, as well as of that which was cultivated by aspirants to Nirvāṇa ('... *niyyānikaṃ apacaya gāmiṃ*').<sup>2</sup>

It is, however, more probable that, at the time when the Mahāvagga of the Saṃyutta Nikāya, and, perhaps, not very long after, the Vibhaṅga, were compiled, the extension of *bodhipakkhiyā dhammā* as a technical term was by no means fixed, but that more time was required for the accretion under the common name of those other aggregates, the cultivation of which is said to have been urged on the brethren by the aged Buddha in his last address in the Kūṭāgāra-sālā at Vesālī. If this be so, we should understand the question, in the Saṃyutta Nikāya and in the Vibhaṅga:—*Katame bodhipakkhiyā dhammā?*—as meaning not 'Which are *the* . . .' but 'Which are *bodhipakkhiyā dhammā*?'

We do indeed find the 37 *dhammā* aggregated under a class-name in the Piṭakas, at least in the Abhidhamma Piṭaka, to wit in the Vibhaṅga itself (p. 372). But that

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genial critic that I did not submit the passage in the Vibhaṅga I am now discussing, when I first came across it several months ago. In the brief *Dharmasarīra-sūtra*, recently deciphered by Dr. Stöner (Sitzber. of the Berlin Academy, November, 1904), the number appears as fixed at 37.

<sup>1</sup> *Ettāvataṃ sabbe pi sattatiṇṣa bodhipakkhiyadhamme samūhato gahetvā lokiyāya pi bhāvanāya ekārammaṇe ekato pavattanasamatthe bojjhaṅge yeva dassento satta bojjhaṅgā ti ādim āha. Te lokiya-lokuttaramissakā va kathitā veditabbā.*

<sup>2</sup> *Cf. my Psychological Ethics, p. 82, n. 2; Dh. S., § 277.*

class-name is *saddhamma*. And it is interesting to see that, when the *Jātaka-atthakathā* was written, *both saddhamma and bodhipakkhiyā dhammā* were equivalent class-names for the 37 (*Jāt. v, 483*).

One more point worthy of notice in this brief foreword is that the four ethical exercises, termed in the *Dh. S. brahmavihārā*, are in the *Vibhaṅga* called by the name of *Appammaññāyo*. The former term is used in the *Sutta Piṭaka* repeatedly—in the *Dīgha* and *Majjhima Nikāyas*, and, for the *Mettā* at least, in the *Khuddakapāṭha*—but, so far as I know, the name here used has not hitherto been met with in the *Tipiṭaka*.<sup>1</sup>

The tendency in the *Vibhaṅga*—in which the texts all show vacillation—to substitute a masculine form in the plural of certain leading terms of neuter gender—*āyatana*, *saccā*, *indriyā*, *bojjhaṅgā*, *jhānā*, *viññāṇā*—may also find mention here.

In the next place the *Vibhaṅga*, besides following with a fair show of symmetry an arrangement of matter peculiar to itself, makes an extended application of that organon or vehicle for the cultivation of the moral intellect which we find both set out, and to some extent applied, in the *Dhamma-Saṅgaṇi*. By organon or vehicle I mean, firstly, analysis of concrete moral consciousness, as well as of *rūpa* as the *Staff* of consciousness, but in itself unmoral, *avyākata* (*Dh. S.*, §§ 1 *fol.*, and §§ 583 *fol.*) ; secondly, the scheme of concentrative discipline of thought entitled *Jhāna*. Now, in the *Vibhaṅga*, in the opening chapter devoted to the five skandhas or constituents of personality, we do not find, under *rūpakkhandha*, a repetition of the analysis of *rūpa*, as given in the *Dhamma-Saṅgaṇi* under the more general head of *sabbhaṇrūpaṇ*; but we do find an inquiry into the properties of the other four skandhas. Thus, the two books between them complete

<sup>1</sup> The list constituting the *Dharmasaraṇasūtra* (see prev. page) gives both terms as apparently distinct series.

the logical analysis of the skandhas, as the compilers of Abhidhamma envisaged the process.

That process, be it said by the way, should, for all its forbidding appearance, possess no small interest for us, in that it resembles our more modern logical procedure known as Determination, or the conjunctive and disjunctive combination of terms, far more than the older system of classification by way of genus, species, and differentia. This latter method would, of course, have been repugnant to Buddhists, as involving the philosophical principle of substance and coinhering qualities, a principle that is graphically immortalized in every Porphyrian tree. For the Buddhist, things and our ideas of things were not analyzable into substance and qualities. They were aggregates—the interpretations by *mano* or *viññāṇa* of the various forms of impression or ‘contact’—*phassa*. These were analyzable into a number of relations or aspects making up the Buddhist view of life and the universe. And to understand any given term, or name of an aggregate, was to know it in all the relations, under all the aspects that were recognised in their philosophy and ethics.<sup>1</sup>

Next, with regard to Jhāna, the Vibhaṅga again appears as extending the methods of the Dhamma-Saṅgaṇi. The prior work, concerned throughout with the investigation of things as *dhammā*, is content to state, for every variety of rapt contemplation, that the concrete consciousness at the time is analyzable into a number of constant, and a few

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<sup>1</sup> Professor Walleser, in his interesting and valuable contribution to a synthesis of Buddhist philosophy (*Die philosophische Grundlage des älteren Buddhismus*, Heidelberg, 1904), describes the procedure as: ‘dass alle [dem zu erläuternden Begriffe] untergeordneten Spezialbegriffe aufgezählt werden, d. h. dass sein Umfang definiert wird.’ I would venture to suggest *co-ordinated equivalent concepts* for ‘untergeordneten,’ etc. *Adhivacanāṇi* the Buddhist would call them. They are by no means exhausted in their collective ‘Umfang’ by that of the term defined.

varying *dhammā*. The Vibhaṅga, without upsetting this aspect of Jhāna, and, for that matter, quoting the formula of it now and again, is more concerned to present Jhāna, itself a general way of access to meditation, as applied to the cultivation of special disciplines in self-mastery. It shows how consciousness, as it becomes concentrated by way of Jhāna stages, is to be focussed on to a given series of concepts taken in order; for example, the Satipaṭṭhānā, Bojjhaṅgā, &c. This method is, to a limited extent, introduced already in the Dhamma-Saṅgaṇi (pp. 52-55). But in the Vibhaṅga it is followed with this difference: The concrete consciousness at the time (*tasmiṃ samaye . . . hoti*) is interpreted, not in terms of *dhammā* as such, but as consisting in the given concept or series of concepts which is being 'focussed.' These are, of course, themselves *dhammā*, but they are taken synthetically, not analytically. For instance, in the Sacca-vibhaṅga, where this applied Jhāna is first introduced, the constant *schema* of the Dhamma-Saṅgaṇi and its *application* may be seen on p. 112 and pp. 106-111 respectively.

It may be noted incidentally that, among the various forms or schemes of Jhāna, the Vibhaṅga makes use of *Suññata*, but not of *Appaṇihita* or *Animitta* (*cf.* Dh. S., §§ 344 *fol.*, 505 *fol.*). And further, that, even in the vibhaṅga devoted to the subject of Jhāna, the physical side of the exercise is dismissed in the briefest possible terms: solitude, the one posture, the, so to speak, local concentration of the representative imagination. No mention of later terms such as *kammaṭṭhāna*, *appaṇā*, *parikamma*, *upacāra*; and only one *kaṣiṇa*—that of *paṭhavī*—alluded to! The one hint we obtain that the procedure was akin to that described so circumstantially in later works, like the 'Visuddhi Magga,' or the 'Yogāvacara's Manual' (edited by Professor Rhys Davids, P.T.S., 1896), is the Atthakathā's comment: *sati upaṭṭhitā . . . nāsikagge vā mukhanimitte vā* (p. 252). Buddhaghosa's Commentary explains this as referring to

‘the middle portion of the upper lip, where strikes the air breathed from the nose.’ He also refers to further explanations in the *Paṭisambhidā*.<sup>1</sup>

Finally, as to procedure not found in the prior work, the *Vibhaṅga*, starting as do the *Dāthukathā*, *Puggalapaññatti*, and *Yamaka*. with *khandhā*, *dhātuyo*, *āyatanāni*,<sup>2</sup> *saccāni*—that is to say, with the consideration of elements or constituents in man, in the universe, and in the supreme truths about both—goes on to deal with the *indriyāni*:<sup>3</sup> that is, with man as having faculties, in other words, as potent to modify the resultants of those combined elements. Next comes the *Paccayākāra* (not termed in this work *Paṭiccasamuppāda*), the great question of the facts of life as conditioned or mutually dependent, and then nine groups of ethical culture, by which that great network might best be discerned and those modifications brought to pass. The next book surveys the whole field of *ñāṇa*—cognition or knowledge—from its bases (*vatthūni*) in the messages of sense up to the insight of a *tathāgata*, or perfectly wise being. The next investigates all the modes of *kilesa* or corruption by which insight is hindered. And the last book, suggesting by its fine title, the *Heart of the Dhamma*, more than it contains, gives a number of summaries and a good deal of affirmation, much of it mythological, about the conditions of life in this and other spheres—in human beings and other beings.

The method followed in each book or *vibhaṅga*, with a few exceptions, is to set out the category or series forming the subject in phraseology drawn *verbatim*, or com-

<sup>1</sup> Now being edited by Mr. Arnold C. Taylor.

<sup>2</sup> Cf. S. i., 196: ‘So me dhammaṃ adesesi khandhe āyatanāni dhātuyo ca.’

<sup>3</sup> The Dh. K. and Pp. follow the *Vibhaṅga* here; the Y. places the *indriyayamaka* after the *saṃkhāra-* and *anusaya-yamakāni*.

piled approximately *verbatim*, from the Nikāyas, where the treatment makes for edification. Next, the subject is analyzed in terms of Abhidhamma—that is, of the Dhamma-Saṅgaṇi—where the intention is analysis with a view to mental clearness and consistency, and cultivation by way of Jhāna. Lastly, the terms of the subject are submitted to logical determination with reference to certain philosophical ideas. This division is termed Pañhapucchaka or catechism, and must have remained a traditional name of this mode of mental training, since Buddhaghosa, in his Atthasālinī and Sammoha-vinodanī, uses it without comment.

We may say, then, that the Vibhanga was conceived as a manual for students no less than was the Dhamma-Saṅgaṇi. In it, as in all the seven Abhidhamma books, there is no intention on the part of the compilers of setting forth their ethical philosophy or psychological ethics in any complete and systematic order. Acquaintance with the Dhamma is, as I have said elsewhere,<sup>1</sup> taken for granted. The object is not so much to extend knowledge as to ensure mutual consistency in the *intension* of ethical notions, and to systematize and formulate the theories and practical mechanism of intellectual and moral progress scattered throughout the Sutta-piṭaka. This, coupled with the evident fact of its having been, as tradition tells, compiled, not in writing, but for oral teaching and for learning by rote (possibly with the help of leading terms written down as notes), makes it and all Abhidhamma matter so impossible as food for the reader. Our own books of symbolic logic and other advanced methods of formal logic are not so very possible for him either. The Buddhists had no symbols, or used sets of words approximately as such. They had attained to the consciousness of a wonderful order existing in the subjective experience of man. Without the stimulus which, from one mysterious set of conditions or another, impels

<sup>1</sup> *Psychological Ethics . . . the Dhamma-Saṅgaṇi*, xxvii.

some races to study the stars and the rest of external nature, they turned their growing powers of observation and analysis on to the investigation of that inner cosmos. Clearness and consistency in the definition or determination of ideas was of the first importance, both from the intangible nature of their subject-matter, and from their lack of tangible or visible registering apparatus. And the only possible way in some cases for the burdened memory to find its way to and fro was no doubt that endless but orderly repetition of a verbal frame-work, wherein, it might be, only one term of a series was varied at a time.

Some day I believe that the Buddhist revivalists will take council and compile a version of the Abhidhamma so adapted to the economy and other altered conditions of the written word as to be interesting and stimulating even to alien readers.

C. A. F. RHYS DAVIDS.

‘Nālandā,’ LONDON, S.E.,  
December, 1904.

*The texts collated are referred to as :*

K = *Siamese printed edition.*

S<sup>d</sup> = *Sinhalese, palm-leaf MS., belonging to us.*

B = *Burmese printed edition.*





# VIBHAṄGA

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-  
SAMBUDDHASSA

## I

[KHANDHA-VIBHAṄGA]

PAÑCAKKHANDHĀ: rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho.

Tattha katamo rūpakkhandho?

Yaṃ<sup>1</sup> kiñci rūpaṃ atitānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hinaṃ vā paṇītaṃ vā yaṃ dūre<sup>2</sup> santike vā, tad-ekajjhaṃ abhisaṃyūhitvā abhisamkhipitvā:<sup>3</sup> ayaṃ vuccati rūpakkhandho.

Tattha katamaṃ rūpaṃ atitaṃ?

Yaṃ rūpaṃ atitaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṃgataṃ abbatthaṃgataṃ<sup>4</sup> uppajjitvā vigataṃ atitaṃ atitaṃsena saṅgahitaṃ<sup>5</sup>—cattāro ca mahābhūtā catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ atitaṃ.

Tattha katamaṃ rūpaṃ anāgataṃ?

Yaṃ rūpaṃ ajātaṃ abhūtaṃ asaṅjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtaṃ anuppannaṃ asamuppannaṃ anuṭṭhitaṃ asamuṭṭhitaṃ anāgataṃ anāgataṃsena saṅgahitaṃ<sup>6</sup>—cattāro ca mahābhūtā catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ—idaṃ vuccati rūpaṃ anāgataṃ.

Tattha katamaṃ rūpaṃ paccuppannaṃ?

Yaṃ rūpaṃ jātaṃ bhūtaṃ saṅjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ uppannaṃ samuppannaṃ uṭṭhitaṃ samuṭṭhitaṃ paccuppannaṃ paccuppannaṃsena saṅgahitaṃ—

<sup>1</sup> Cf. S. III, 47; II, 252; quoted K.V. 140, 150.

<sup>2</sup> S<sup>d</sup> adds vā here only.

<sup>3</sup> Cf. Mil. 46.

<sup>4</sup> So B. and K. S<sup>d</sup>: atthagataṃ abbatthagataṃ always.

<sup>5</sup> S<sup>d</sup>: saṅgahitaṃ here only.

<sup>6</sup> So S<sup>d</sup>.

cattāro ca mahābhūtā catunnañ ca mahābhūtānañ upādāya rūpañ—idañ vuccati rūpañ paccuppannañ.

Tattha<sup>1</sup> katamañ rūpañ ajjhattañ?

Yañ rūpañ tesañ tesañ sattānañ ajjhattañ paccattañ niyakañ<sup>2</sup> pātipuggalikañ upādinnañ<sup>3</sup>—cattāro ca mahābhūtā catunnañ ca mahābhūtānañ upādāya rūpañ—idañ vuccati rūpañ ajjhattañ.

Tattha katamañ rūpañ bahiddhā?

Yañ rūpañ tesañ tesañ parasattānañ parapuggalānañ ajjhattañ paccattañ niyakañ pātipuggalikañ upādinnañ—cattāro ca mahābhūtā catunnañ ca mahābhūtānañ upādāya rūpañ—idañ vuccati rūpañ bahiddhā.

Tattha katamañ rūpañ olārikañ<sup>4</sup>?

Cakkhāyatanañ . . . pe . . . phoṭṭhabbāyatanañ: idañ vuccati rūpañ olārikañ.

Tattha katamañ rūpañ sukhumañ?

Itthindriyañ<sup>5</sup> . . . pe . . . kabalīṅkāro āhāro: idañ vuccati rūpañ sukhumañ.

Tattha katamañ rūpañ hīnañ?

Yañ rūpañ tesañ tesañ sattānañ uññātañ avaññātañ hīlitañ<sup>6</sup> paribhūtañ acitikatañ,<sup>7</sup> hīnañ hīnamatañ<sup>8</sup> hīnasammatañ, anīṭṭhañ akantañ amanāpañ—rūpā saddā gandhā rasā phoṭṭhabbā: idañ vuccati rūpañ hīnañ.

Tattha katamañ rūpañ paṇitañ?

Yañ rūpañ tesañ tesañ sattānañ anuññātañ anavaññātañ, ahīlitañ aparibhūtañ citikatañ paṇitañ paṇitamatañ<sup>9</sup> paṇitasammatañ, iṭṭhañ kantañ manāpañ: rūpā saddā gandhā rasā phoṭṭhabbā: idañ vuccati rūpañ paṇitañ.

Tañ tañ vā pana rūpañ upādāy' upādāya<sup>10</sup> rūpañ hīnañ paṇitañ datṭhabbañ.

Tattha<sup>11</sup> katamañ rūpañ dūre?

Itthindriyañ . . . pe . . . kabalīṅkāro āhāro, yañ vā pan' aññañ pi<sup>12</sup> atthi rūpañ anāsanne anupakkatṭhe<sup>13</sup> dūre asantike: idañ vuccati rūpañ dūre.

<sup>1</sup> Cf. Dh. S., §§ 1044-45. <sup>2</sup> So B. and K. S<sup>d</sup>: niyatañ.

<sup>3</sup> So B. always. K. and S<sup>d</sup>: upādinnañ. Cf. Dh. S., §§ 1044-45; M. I, 188, 422. Franke, *Vienna Journal*, vol. vii., p. 355. <sup>4</sup> Cf. Dh. S., §§ 675-76 and 596.

<sup>5</sup> See *Psychological Ethics* (Dh. S. trans.), p. 208, n 1.

<sup>6</sup> S<sup>d</sup>: uhlitañ here only. B: hilitañ.

<sup>7</sup> B: acittikatañ.

<sup>8</sup> S<sup>d</sup> omits.

<sup>9</sup> So S<sup>d</sup>.

<sup>10</sup> So B. and S<sup>d</sup>. K: upādāya upādāya always.

<sup>11</sup> Cf. Dh. S., §§ 677, 678. <sup>12</sup> S<sup>d</sup>: aññañ pi. So below.

<sup>13</sup> S<sup>d</sup>: na vupakkatṭhe. B: avupakatṭhe.

Tattha katamaṃ rūpaṃ santike?

Cakkhāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ, yaṃ vā paṇ' aññaṃ pi atthi rūpaṃ āsanne upakkatṭhe<sup>1</sup> avidūre santike: idaṃ vuccati rūpaṃ santike.

Taṃ taṃ vā pana rūpaṃ upādāy' upādāya rūpaṃ dūre santike datṭhabbaṃ.

Tattha katamo vedanākkhandho?

Yā<sup>2</sup> kaci vedanā atitānāgata-paccuppannā ajjhataṃ vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇita vā yā dūre santike vā, tad-ekajjhayaṃ abhisajjyūhitvā abhisajj-  
khipitvā: ayaṃ vuccati vedanākkhandho.

Tattha katamā vedanā atitā?

Yā vedanā atitā niruddhā vigatā vipariṇatā atthaṃgataṃ abbhataṃgataṃ uppajjitvā vigatā atitā atitāyena saṃgahitā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā atitā.

Tattha katamā vedanā anāgata?

Yā vedanā ajātā abhūtā sañjātā<sup>3</sup> anibbataṃ anabhinibbataṃ apātubhūtā anuppannā samuppannā anuṭṭhitaṃ asamuṭṭhitaṃ anāgataṃ anāgatayena saṃgahitā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā anāgata.

Tattha katamā vedanā paccuppannā?

Yā vedanā jātā bhūtā sañjātā<sup>3</sup> nibbataṃ abhinibbataṃ pātubhūtā uppannā samuppannā uṭṭhitaṃ samuṭṭhitaṃ paccuppannā paccuppannayena saṃgahitā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā paccuppannā.

Tattha katamā vedanā ajjhata?

Yā vedanā tesāṃ tesāṃ sattānaṃ ajjhataṃ paccattaṃ niyakā<sup>4</sup> pātipuggalikā upādiṇṇā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā ajjhata.

Tattha katamā vedanā bahiddhā?

Yā vedanā tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhataṃ paccattaṃ niyakā<sup>4</sup> pātipuggalikā upādiṇṇā—sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā—ayaṃ vuccati vedanā bahiddhā.

Tattha katamā vedanā olārikā?

Akusalā vedanā olārikā, kusalāvyākataṃ vedanā sukhumā. Kusalākusalā vedanā olārikā, avyākataṃ vedanā sukhumā.

<sup>1</sup> S<sup>d</sup>: vup<sup>o</sup>.

<sup>2</sup> Cf. S. III, 47; II, 253.

<sup>3</sup> S<sup>d</sup> omits sañjātā.

<sup>4</sup> So S<sup>d</sup>.

Dukkhā vedanā oḷārikā, sukhā ca adukkhamasukhā ca<sup>1</sup> vedanā sukhumā. Sukhadukkhā vedanā oḷārikā, adukkhamasukhā vedanā sukhumā. Asamāpannassa vedanā oḷārikā, samāpannassa vedanā sukhumā. Sāsavā vedanā oḷārikā, anāsavā vedanā sukhumā.

Taṇ taṇ vā pana vedanaṇ upādāy' upādāya vedanā oḷārikā sukhumā dattḥabbā.

Tattha katamā vedanā hinā?<sup>2</sup>

Akusalā vedanā hinā, kusalāvyākātā vedanā paṇitā. Kusalākusalā vedanā hinā, avyākātā vedanā paṇitā. Dukkhā vedanā hinā, sukhā ca adukkhamasukhā ca vedanā paṇitā. Sukhadukkhā vedanā hinā, adukkhamasukhā vedanā paṇitā. Asamāpannassa vedanā hinā, samāpannassa vedanā paṇitā. Sāsavā vedanā hinā, anāsavā vedanā paṇitā.

Taṇ taṇ vā pana vedanaṇ upādāy' upādāya vedanā hinā paṇitā dattḥabbā.

Tattha katamā vedanā dūre?

Akusalā vedanā kusalāvyākātāhi<sup>3</sup> vedanāhi dūre, kusalāvyākātā vedanā akusalāya vedanāya dūre. Kusalā vedanā akusalāvyākātāhi vedanāhi dūre, akusalāvyākātā vedanā kusalāya vedanāya dūre. Avyākātā vedanā<sup>4</sup> kusalākusalāhi vedanāhi dūre, kusalākusalā vedanā avyākātāya vedanāya dūre. Dukkhā vedanā sukhāya ca adukkhamasukhāya ca vedanāhi dūre, sukhā ca adukkhamasukhā ca vedanā dukkhāya vedanāya dūre. Sukhā vedanā dukkhāya ca adukkhamasukhāya ca vedanāhi dūre, dukkhā ca adukkhamasukhā ca vedanā<sup>5</sup> sukhāya vedanāya dūre. Adukkhamasukhā vedanā sukhadukkhāhi vedanāhi dūre, sukhadukkhā vedanā adukkhamasukhāya vedanāya dūre. Asamāpannassa vedanā samāpannassa vedanāya dūre, samāpannassa vedanā asamāpannassa vedanāya dūre. Sāsavā vedanā anāsavāya vedanāya dūre, anāsavā vedanā sāsavāya vedanāya dūre. Ayaṇ vuccati vedanā dūre.

Tattha katamā vedanā santike?

Akusalā vedanā akusalāya vedanāya santike, kusalā<sup>6</sup> vedanā kusalāya vedanāya santike, avyākātā vedanā avyākātāya vedanāya santike. Dukkhā vedanā dukkhāya vedanāya santike, sukhā vedanā sukhāya vedanāya santike, adukkhamasukhā vedanā adukkhamasukhāya vedanāya

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> B: hinā paṇitā?

<sup>3</sup> S<sup>d</sup>: akusalāvyākātāhi.

<sup>4</sup> S<sup>d</sup>: avyākātāya vedanāya.

<sup>5</sup> S<sup>d</sup> dukkhāya ca adukkhamasukhā ca vedanāhi.

<sup>6</sup> S<sup>d</sup>: akusalā.

santike. Asamāpannassa vedanā asamāpannassa vedanāya santike, samāpannassa vedanā samāpannassa vedanāya santike. Sāsavā vedanā sāsavāya vedanāya santike, anāsavā vedanā anāsavāya vedanāya santike.

Ayaṃ vuccati vedanā santike.

Taṃ taṃ vā pana vedanaṃ upādāy' upādāya vedanā dūre santike daṭṭhabbā.

Tattha katamo saṇṇākkhandho?

Yā kāci saṇṇā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā olārikā vā sukhumā vā hīnā vā paṇitā vā yā dūre santike vā, tad-ekajjhayaṃ abhisamjyūhitvā abhisamkhipitvā: ayaṃ vuccati saṇṇākkhandho.

Tattha katamā saṇṇā atitā?

Yā saṇṇā atitā niruddhā vigatā vipariṇatā atthangatā abbatthangatā uppajjitvā vigatā atitā atītaṃsena saṃgahitā—cakkhusamphassajā saṇṇā gāṇasamphassajā saṇṇā kāya-samphassajā saṇṇā manosamphassajā saṇṇā—ayaṃ vuccati saṇṇā atitā.

Tattha katamā saṇṇā anāgatā?

Yā saṇṇā ajatā abhūtā asaṇjātā anibbataṃ anabhinibbataṃ apātubhūtā anuppannā asamuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṃsena saṃgahitā—cakkhusamphassajā saṇṇā . . . pe<sup>1</sup> . . . manosamphassajā saṇṇā—ayaṃ vuccati saṇṇā anāgatā.

Tattha katamā saṇṇā paccuppannā?

Yā saṇṇā jātā bhūtā saṇjātā nibbataṃ abhinibbataṃ pātubhūtā uppannā samuppannā uṭṭhitā samuṭṭhitā paccuppannā paccuppannaṃsena saṃgahitā—cakkhusamphassajā saṇṇā . . . pe . . . manosamphassajā saṇṇā—ayaṃ vuccati saṇṇā paccuppannā.

Tattha katamā saṇṇā ajjhataṃ?

Yā saṇṇā tesāṃ tesāṃ sattānaṃ ajjhataṃ paccattaṃ niyakā<sup>2</sup> pātipuggalikā upādinṇā—cakkhusamphassajā saṇṇā . . . pe . . . manosamphassajā saṇṇā—ayaṃ vuccati saṇṇā ajjhataṃ.

Tattha katamā saṇṇā bahiddhā?

Yā saṇṇā tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhataṃ paccattaṃ niyakā pātipuggalikā upādinṇā—cakkhusamphassajā saṇṇā . . . pe . . . manosamphassajā saṇṇā—ayaṃ vuccati saṇṇā bahiddhā.

<sup>1</sup> S<sup>d</sup> and B. do not condense throughout these sections.

<sup>2</sup> So S<sup>d</sup>.

Tattha katamā saṇṇā olārikā?

Paṭighasamphassajā saṇṇā olārikā, adhivacanasamphas-sajā saṇṇā sukhumā. Akusalā saṇṇā olārikā, kusalāvyākātā saṇṇā sukhumā. Kusalākusalā saṇṇā olārikā, avyākātā saṇṇā sukhumā. Dukkāya vedanāya sampayuttā saṇṇā olārikā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṇṇā sukhumā. Sukhadukkāhi vedanāhi sampayuttā saṇṇā olārikā, adukkhamasukhāya vedanāya sampayuttā saṇṇā sukhumā. Asamāpannassa saṇṇā olārikā, samāpannassa saṇṇā sukhumā. Sāsavā saṇṇā olārikā, anāsavā saṇṇā sukhumā.

Taṇ taṇ vā pana saṇṇaṇ upādāy' upādāya saṇṇā olārikā sukhumā daṭṭhabbā.

Tattha katamā saṇṇā hīnā?<sup>1</sup>

Akusalā saṇṇā hīnā, kusalāvyākātā saṇṇā paṇitā. Kusalākusalā saṇṇā hīnā, avyākātā saṇṇā paṇitā. Dukkāya vedanāya sampayuttā saṇṇā hīnā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṇṇā paṇitā. Sukhadukkāhi vedanāhi sampayuttā saṇṇā hīnā, adukkhamasukhāya vedanāya sampayuttā saṇṇā paṇitā. Asamāpannassa saṇṇā hīnā, samāpannassa saṇṇā paṇitā. Sāsavā saṇṇā hīnā, anāsavā saṇṇā paṇitā.

Taṇ taṇ vā pana saṇṇaṇ upādāy' upādāya saṇṇā hīnā paṇitā daṭṭhabbā.

Tattha katamā saṇṇā dūre?

Akusalā saṇṇā kusalāvyākātāhi saṇṇāhi dūre, kusalāvyākātā saṇṇā akusalāya saṇṇāya dūre; kusalā saṇṇā akusalāvyākātāhi saṇṇāhi dūre, akusalāvyākātā saṇṇā kusalāya saṇṇāya dūre; avyākātā saṇṇā kusalākusalāhi saṇṇāhi dūre, kusalākusalā saṇṇā avyākātāya saṇṇāya dūre. Dukkāya vedanāya sampayuttā saṇṇā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saṇṇāhi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṇṇā dukkhāya vedanāya sampayuttāya saṇṇāya dūre; sukhāya vedanāya sampayuttā saṇṇā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttāhi saṇṇāhi dūre, dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṇṇā sukhāya vedanāya sampayuttāya saṇṇāya dūre; adukkhamasukhāya vedanāya sampayuttā saṇṇā sukhadukkāhi vedanāhi sampayuttāhi saṇṇāhi dūre, sukhadukkāhi vedanāhi sampayuttā saṇṇā adukkhamasukhāya vedanāya sampayuttāya saṇṇāya dūre. Asamāpannassa saṇṇā samāpannassa saṇṇāya dūre, samā-

<sup>1</sup> B : hīnā paṇitā?

pannassa saññā asamāpannassa saññāya dūre. Sāsavā saññā anāsavāya saññāya dūre, anāsavā saññā sāsavāya saññāya dūre. Ayaṃ vuccati saññā dūre.

Tattha katamā saññā santike?

Akusalā saññā akusalāya saññāya santike, kusalā saññā kusalāya saññāya santike, avyakatā saññā avyakatāya saññāya santike. Dukkāya vedanāya sampayuttā saññā dukkāya vedanāya sampayuttāya saññāya santike,<sup>1</sup> sukhāya vedanāya sampayuttā saññā sukhāya vedanāya sampayuttāya saññāya santike, adukkhamasukhāya vedanāya sampayuttā saññā adukkhamasukhāya vedanāya sampayuttāya saññāya santike. Asamāpannassa saññā asamāpannassa saññāya santike, samāpannassa saññā samāpannassa saññāya santike. Sāsavā saññā sāsavāya saññāya santike, anāsavā saññā anāsavāya saññāya santike. Ayaṃ vuccati saññā santike.

Taṃ taṃ va pana saññaṃ upādāy' upādāya saññā dūre santike dāṭṭhabbā.

Tattha katamo saṅkhārakkhandho?

Ye<sup>2</sup> keci saṅkhārā atitānāgatapaccuppannā ajjhataṃ vā bahiddhā vā olārikaṃ vā sukhumā vā hīnā vā paṇitaṃ vā ye dūre santike vā, tad-ekajjaṃ abhisamvāhitvā abhisankhāpitaṃ: ayaṃ vuccati saṅkhārakkhandho.

Tattha katame saṅkhārā atitā?

Ye saṅkhārā atitā niruddhā vigatā viparinatā atthangatā abbatthangatā uppajjitvā vigatā atitā atitaṃsena saṅgahitā — cakkhusamphassajā cetanā sotasaṃphassajā cetanā ghāṇasaṃphassajā cetanā jivhāsaṃphassajā cetanā kāya-saṃphassajā cetanā manosaṃphassajā cetanā — ime vuccanti saṅkhārā atitā.

Tattha katame saṅkhārā anāgatā?

Ye saṅkhārā ajātaṃ abhūtaṃ asaṅjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtaṃ anuppannā samuppannā anuṭṭhitā asamuṭṭhitā anāgatā anāgataṃsena saṅgahitā — cakkhusaṃphassajā cetanā . . . pe . . . manosaṃphassajā cetanā — ime vuccanti saṅkhārā anāgatā.

Tattha katame saṅkhārā paccuppannā?

Ye saṅkhārā jātaṃ bhūtaṃ saṅjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ uppannā samuppannā utṭhitā samuṭṭhitā pac-

<sup>1</sup> S<sup>d</sup>: dukkāya vedanāya sampayuttā saññā dukkāya vedanāya sampayuttā (sic) sukhāya vedanāya sampayuttāya santike saññāya santike.

<sup>2</sup> S. III, 47; II, 253.



cuppannā paccuppannaṃsena saṃgahitā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṃkhārā paccuppannā.

Tattha katame saṃkhārā ajjhata?

Ye saṃkhārā tesāṃ tesāṃ sattānaṃ ajjhattaṃ paccattaṃ niyakā paṭipuggalikā upādiṇṇā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṃkhārā ajjhata.

Tattha katame saṃkhārā bahiddhā?

Ye saṃkhārā tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakā paṭipuggalikā upādiṇṇā—cakkhusamphassaajā cetanā . . . pe . . . manosamphassaajā cetanā—ime vuccanti saṃkhārā bahiddhā.

Tattha katame saṃkhārā olārikā?

Akusalā saṃkhārā olārikā, kusalāvyākata saṃkhārā sukhumā; kusalākusalā saṃkhārā olārikā, avyākata saṃkhārā sukhumā. Dukkāya vedanāya sampayuttā saṃkhārā olārikā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṃkhārā sukhumā; sukhadukkāhi vedanāhi sampayuttā saṃkhārā olārikā, adukkhamasukhāya vedanāya sampayuttā saṃkhārā sukhumā. Asamāpannassa saṃkhārā olārikā, samāpannassa saṃkhārā sukhumā. Sāsavā saṃkhārā olārikā, anāsavā saṃkhārā sukhumā.

Te te vā pana saṃkhāre upādāy' upādāya saṃkhārā olārikā sukhumā daṭṭhabbā.

Tattha katame saṃkhārā hīnā?<sup>1</sup>

Akusalā saṃkhārā hīnā, kusalāvyākata saṃkhārā paṇitā; kusalākusalā saṃkhārā hīnā, avyākata saṃkhārā paṇitā. Dukkāya vedanāya sampayuttā saṃkhārā hīnā, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṃkhārā paṇitā; sukhadukkāhi vedanāhi sampayuttā saṃkhārā hīnā, adukkhamasukhāya vedanāya sampayuttā saṃkhārā paṇitā. Asamāpannassa saṃkhārā hīnā, samāpannassa saṃkhārā paṇitā. Sāsavā saṃkhārā hīnā, anāsavā saṃkhārā paṇitā.

Te te vā pana saṃkhāre upādāy' upādāya saṃkhārā hīnā paṇitā daṭṭhabbā.

Tattha katame saṃkhārā dūre?

Akusalā saṃkhārā kusalāvyākatehi saṃkhārehi dūre, kusalāvyākata saṃkhārā akusalehi saṃkhārehi dūre; kusalā saṃkhārā kusalāvyākatehi saṃkhārehi dūre; akusalāvyākata saṃkhārā kusalehi saṃkhārehi dūre;

<sup>1</sup> B: hīnā paṇitā? (See p. 10.)

avyākataṃ saṅkhārā kusalākusalehi saṅkhārehi dūre; kusalākusalā saṅkhārā avyākatehi saṅkhārehi dūre. Dukkāya vedanāya sampayuttā saṅkhārā sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi saṅkhārehi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā dukkhāya vedanāya sampayuttehi saṅkhārehi dūre; sukhāya vedanāya sampayuttā saṅkhārā dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi saṅkhārehi dūre, dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā saṅkhārā sukhāya vedanāya sampayuttehi saṅkhārehi dūre; adukkhamasukhāya vedanāya sampayuttā saṅkhārā sukhadukkāhi vedanāhi sampayuttehi saṅkhārehi dūre, sukhadukkāhi vedanāhi sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttehi saṅkhārehi dūre. Asamāpannassa saṅkhārā samāpannassa saṅkhārehi dūre, samāpannassa saṅkhārā asamāpannassa saṅkhārehi dūre. Sāsavā saṅkhārā anāsavehi saṅkhārehi dūre; anāsavā saṅkhārā sāsavehi saṅkhārehi dūre. Ime vuccanti saṅkhārā dūre.

Tattha katame saṅkhārā santike?

Akusalā saṅkhārā akusalānaṃ saṅkhārānaṃ santike, kusalā saṅkhārā kusalānaṃ saṅkhārānaṃ santike, avyākataṃ saṅkhārā avyākatānaṃ saṅkhārānaṃ santike. Dukkāya vedanāya sampayuttā saṅkhārā dukkhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike; sukhāya vedanāya sampayuttā saṅkhārā sukhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike; adukkhamasukhāya vedanāya sampayuttā saṅkhārā adukkhamasukhāya vedanāya sampayuttānaṃ saṅkhārānaṃ santike. Asamāpannassa saṅkhārā asamāpannassa saṅkhārānaṃ santike; samāpannassa saṅkhārā samāpannassa saṅkhārānaṃ santike. Sāsavā saṅkhārā sāsavānaṃ saṅkhārānaṃ santike; anāsavā saṅkhārā anāsavānaṃ saṅkhārānaṃ santike. Ime vuccanti saṅkhārā santike.

Te te vā pana saṅkhāre upādāy' upādāya saṅkhārā dūre santike datṭhabbā.

Tattha katamo viññāṇakkhandho?

Yaṃ<sup>1</sup> kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, tad-ekajñaṃ abhisamuyūhitvā abhisamhipitvā: ayaṃ vuccati viññāṇakkhandho.

Tattha katamaṃ viññāṇaṃ atītaṃ?

<sup>1</sup> S. III, 47; II, 253.

Yaṃ viññāṇaṃ atītaṃ niruddhaṃ vigataṃ vipariṇataṃ atthaṅgataṃ abbhataṅgataṃ uppajjitvā vigataṃ atītaṃ atītaṃsena saṃgahitaṃ — cakkhuvīññāṇaṃ sotavīññāṇaṃ ghaṇavīññāṇaṃ jivhāvīññāṇaṃ kāyavīññāṇaṃ manovīññāṇaṃ—idaṃ vuccati viññāṇam atītaṃ.

Tattha katamaṃ viññāṇaṃ anāgataṃ?

Yaṃ viññāṇaṃ ajātaṃ abhūtaṃ asaṅjātaṃ anibbattaṃ anabhinibbattaṃ apātubhūtaṃ anuppannaṃ asamuppannaṃ anuṭṭhitaṃ asamuṭṭhitaṃ anāgataṃ anāgataṃsena saṃgahitaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ—idaṃ vuccati viññāṇaṃ anāgataṃ.

Tattha katamaṃ viññāṇaṃ paccuppannaṃ?

Yaṃ viññāṇaṃ jātaṃ bhūtaṃ saṅjātaṃ nibbattaṃ abhinibbattaṃ pātubhūtaṃ uppannaṃ samuppannaṃ uṭṭhitaṃ samuṭṭhitaṃ paccuppannaṃ paccuppannaṃsena saṃgahitaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ—idaṃ vuccati viññāṇaṃ paccuppannaṃ.

Tattha katamaṃ viññāṇaṃ ajjhattaṃ?

Yaṃ viññāṇaṃ tesāṃ tesāṃ sattānaṃ ajjhattaṃ paccattaṃ niyakaṃ pāṭipuggalikaṃ upādiṇṇaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ—idaṃ vuccati viññāṇaṃ ajjhattaṃ.

Tattha katamaṃ viññāṇaṃ bahiddhā?

Yaṃ viññāṇaṃ tesāṃ tesāṃ parasattānaṃ parapuggalānaṃ ajjhattaṃ paccattaṃ niyakaṃ pāṭipuggalikaṃ upādiṇṇaṃ — cakkhuvīññāṇaṃ . . . pe . . . manovīññāṇaṃ—idaṃ vuccati viññāṇaṃ bahiddhā.

Tattha katamaṃ viññāṇaṃ olārikaṃ?

Akusalaṃ viññāṇaṃ olārikaṃ; kusalāvyākataṃ viññāṇaṃ sukhumā; kusalākusalaṃ viññāṇaṃ olārikā; avyākataṃ viññāṇaṃ sukhumaṃ. Dukkāya vedanāya sampayuttaṃ viññāṇaṃ olārikaṃ; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā sukhumā. Sukhadukkāhi vedanāhi sampayuttā viññāṇā olārikā,<sup>1</sup> adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhumaṃ. Asamāpannassa viññāṇaṃ olārikaṃ, samāpannassa viññāṇaṃ sukhumaṃ. Sāsavaṃ viññāṇaṃ olārikaṃ, anāsavaṃ viññāṇaṃ sukhumaṃ.

Taṃ taṃ vā pana viññāṇaṃ upādāy' upādāya viññāṇaṃ olārikaṃ sukhumaṃ datṭhabbaṃ.

Tattha katamaṃ viññāṇaṃ hīnaṃ?<sup>2</sup>

Akusalaṃ viññāṇaṃ hīnaṃ, kusalāvyākataṃ viññāṇaṃ

<sup>1</sup> So B. and K. S<sup>1</sup>: sampayuttaṃ viññāṇaṃ olārikaṃ.

<sup>2</sup> B: hīnaṃ paṇītaṃ? (See p. 8.)

pañitā; kusalākusalā viññāṇā hīnā; avyākataṃ viññāṇaṃ pañitaṃ.<sup>1</sup> Dukkhāya vedanāya sampayuttaṃ viññāṇaṃ hīnaṃ; sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā pañitā;<sup>2</sup> sukhadukkhaṃ vedanāhi sampayuttā viññāṇā hīnā,<sup>3</sup> adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ pañitaṃ. Asamāpannassa viññāṇaṃ hīnaṃ; samāpannassa viññāṇaṃ pañitaṃ. Sāsavaṃ viññāṇaṃ hīnaṃ; anāsavaṃ viññāṇaṃ pañitaṃ.

Taṃ taṃ vā pana viññāṇaṃ upādāy' upādāya viññāṇaṃ hīnaṃ pañitaṃ datṭhabbaṃ.

Tattha katamaṃ viññāṇaṃ dūre?

Akusalaṃ viññāṇaṃ kusalāvyākatehi viññāṇehi dūre, kusalāvyākataṃ viññāṇā<sup>4</sup> akusalā viññāṇā dūre, kusalaṃ viññāṇaṃ akusalāvyākatehi viññāṇehi dūre; akusalāvyākataṃ viññāṇā kusalā viññāṇā dūre, avyākataṃ viññāṇaṃ kusalākusalehi viññāṇehi dūre, kusalākusalā viññāṇā<sup>5</sup> avyākataṃ viññāṇā dūre. Dukkhāya vedanāya sampayuttaṃ viññāṇaṃ sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre, sukhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā<sup>6</sup> dukkhāya vedanāya sampayuttā viññāṇā dūre; sukhāya vedanāya sampayuttaṃ viññāṇaṃ dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttehi viññāṇehi dūre; dukkhāya ca adukkhamasukhāya ca vedanāhi sampayuttā viññāṇā sukhāya vedanāya sampayuttā viññāṇā dūre; adukkhamasukhāya vedanāya sampayuttaṃ viññāṇaṃ sukhadukkhaṃ vedanāhi sampayuttehi viññāṇehi dūre; sukhadukkhaṃ vedanāhi sampayuttā viññāṇā adukkhamasukhāya vedanāya sampayuttā viññāṇā dūre. Asamāpannassa viññāṇaṃ samāpannassa viññāṇā<sup>7</sup> dūre, samāpannassa viññāṇaṃ asamāpannassa viññāṇā dūre. Sāsavaṃ viññāṇaṃ anāsavaṃ viññāṇā dūre; anāsavaṃ viññāṇaṃ sāsavaṃ viññāṇā dūre. Idaṃ vuccati viññāṇaṃ dūre.

Tattha katamaṃ viññāṇaṃ santike?

Akusalaṃ viññāṇaṃ akusalassa viññāṇassa santike;

<sup>1</sup> S<sup>d</sup>: akusalāvyākataṃ viññāṇaṃ pañitaṃ. Kusalākusalā viññāṇaṃ hīnaṃ.

<sup>2</sup> S<sup>d</sup>: sampayuttaṃ viññāṇaṃ pañitaṃ.

<sup>3</sup> S<sup>d</sup>: sampayuttaṃ viññāṇaṃ hīnaṃ.

<sup>4</sup> S<sup>d</sup>: kusalāvyākataṃ viññāṇaṃ.

<sup>5</sup> S<sup>d</sup>: kusalākusalā viññāṇaṃ.

<sup>6</sup> S<sup>d</sup>: sampayuttaṃ viññāṇaṃ.

<sup>7</sup> S<sup>d</sup> has viññāṇaṃ altered to viññāṇā.

kusalāṇ viññāṇāṇ kusalassa viññāṇassa santike; avyākataṇ viññāṇam avyākatassa viññāṇassa santike. Dukkāya vedanāya sampayuttaṇ viññāṇāṇ dukkhāya vedanāya sampayuttassa viññāṇassa santike; sukhāya vedanāya sampayuttaṇ viññāṇāṇ sukhāya vedanāya sampayuttassa viññāṇassa santike; adukkhamasukhāya vedanāya sampayuttaṇ viññāṇāṇ adukkhamasukhāya vedanāya sampayuttassa viññāṇassa santike. Asamāpannassa viññāṇāṇ asamāpannassa viññāṇassa santike; samāpannassa viññāṇāṇ samāpannassa viññāṇassa santike. Sāsavaṇ viññāṇāṇ sāsavassa viññāṇassa santike; anāsavaṇ viññāṇāṇ anāsavassa viññāṇassa santike. Iday vuccati viññāṇāṇ santike.

Taṇ taṇ vā pana viññāṇāṇ upādāy' upādāya viññāṇāṇ dūre santike daṭṭhabbaṇ.

SUTTANTABHĀJANĪYAṆ.<sup>1</sup>

Pañcakkhandhā: rūpakkhando vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho.

Tattha katamo rūpakkhando?

Ekavidhena<sup>2</sup> rūpakkhando: sabbāṇ rūpāṇ na hetu ahetukaṇ hetuvippayuttaṇ sappaccayaṇ saṅkhatāṇ rūpāṇ<sup>3</sup> lokiyaṇ sāsavaṇ saṃyojanaṇ gathaniyaṇ oghaniyaṇ yoganiyaṇ nīvaraṇiyaṇ<sup>4</sup> parāmatṭhaṇ upādāniyaṇ<sup>5</sup> saṅkilesikaṇ avyākataṇ anārammaṇāṇ acetasikaṇ cittavippayuttaṇ neva-vipāka-na-vipākadhammadhammaṇ asaṅkiliṭṭhasaṅkilesikaṇ na savitakka-savicāraṇ na avitakka-vicāramattaṇ avitakka-avicāraṇ na pītisahagataṇ na sukhasahagataṇ na upekkhāsahagataṇ neva dassanena na bhāvanāya pahātabbaṇ neva dassanena na bhāvanāya pahātabbahetukaṇ neva ācayagāmi na apacayagāmi<sup>6</sup> neva sekhaṇ nāsekhaṇ parittaṇ kāmāvacaraṇ na rūpāvacaraṇ na arūpāvacaraṇ pariyāpannaṇ no apariyāpannaṇ aniyataṇ aniyānikaṇ uppannaṇ chahi viññāṇehi viññeyyaṇ aniccaṇ jarābhibhūtaṇ. Evaṇ ekavidhena rūpakkhando.

<sup>1</sup> So B. and S<sup>d</sup>. K: °bhājanīyaṇ. S<sup>d</sup> adds niṭṭhitaṇ.

<sup>2</sup> Cf. Dh. S. §§ 584, 595.

<sup>3</sup> So B. and K. S<sup>d</sup>:—sappaccayaṇ saṅkhatāṇ rūpiyaṇ. On rūpiyaṇ cf. *Psychological Ethics* (Dh. S. trans.), p. 168, n. 4.

<sup>4</sup> S<sup>d</sup>: nīvaraṇiyaṇ.

<sup>5</sup> S<sup>d</sup>: upādāniyaṇ.

<sup>6</sup> K: nevācayagāmināpacayagāmiṇ; so B. with °gāmi.

Duvidhena<sup>1</sup> rūpakkhando: atthi rūpaṃ upādā, atthi rūpaṃ no upādā.<sup>2</sup> Atthi rūpaṃ upādinnaṃ, atthi rūpaṃ anupādinnaṃ. Atthi rūpaṃ upādinṇupādāniyaṃ, atthi rūpaṃ anupādinṇupādāniyaṃ.<sup>3</sup> Atthi rūpaṃ sanidassanaṃ, atthi rūpaṃ anidassanaṃ. Atthi rūpaṃ sappatighaṃ, atthi rūpaṃ appatighaṃ. Atthi rūpaṃ indriyaṃ, atthi rūpaṃ na indriyaṃ. Atthi rūpaṃ mahābhūtaṃ, atthi rūpaṃ na mahābhūtaṃ. Atthi rūpaṃ viññatti, atthi rūpaṃ na viññatti. Atthi rūpaṃ cittasamuṭṭhānaṃ, atthi rūpaṃ na cittasamuṭṭhānaṃ. Atthi rūpaṃ cittasahabbu, atthi rūpaṃ na cittasahabbu.<sup>4</sup> Atthi rūpaṃ cittānuparivatti, atthi rūpaṃ na cittānuparivatti. Atthi rūpaṃ ajjhattikaṃ, atthi rūpaṃ bāhiraṃ. Atthi rūpaṃ olārikaṃ, atthi rūpaṃ sukhumaṃ. Atthi rūpaṃ dūre, atthi rūpaṃ santike . . . pe.<sup>5</sup> . . . Atthi rūpaṃ kabalīṅkāro āhāro, atthi rūpaṃ na kabalīṅkāro āhāro. Evaṃ duvidhena rūpakkhando.<sup>6</sup>

Tividhena rūpakkhando: yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādā; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādā, atthi no upādā.<sup>7</sup> Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādinnaṃ; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādinnaṃ, atthi anupādinnaṃ. Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ upādinṇupādāniyaṃ; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi upādinṇupādāniyaṃ, atthi anupādinṇupādāniyaṃ . . . pe.<sup>8</sup> . . . Yaṃ taṃ rūpaṃ ajjhattikaṃ, taṃ na kabalīṅkāro āhāro; yaṃ taṃ rūpaṃ bāhiraṃ, taṃ atthi kabalīṅkāro āhāro, atthi na kabalīṅkāro āhāro. Evaṃ tividhena rūpakkhando.

Catubbidhena rūpakkhando: yaṃ taṃ rūpaṃ upādā, taṃ atthi upādinnaṃ, atthi anupādinnaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi upādinnaṃ, atthi anupādinnaṃ. Yaṃ taṃ rūpaṃ upādā, taṃ atthi upādinṇupādāniyaṃ, atthi anupādinṇupādāniyaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi upādinṇupādāniyaṃ, atthi anupādinṇupādāniyaṃ. Yaṃ taṃ rūpaṃ upādā, taṃ atthi sappatighaṃ, atthi appatighaṃ; yaṃ taṃ rūpaṃ no upādā, taṃ atthi sappatighaṃ, atthi

<sup>1</sup> Cf. Dh. S. §§ 585, 596 *fol.*

<sup>2</sup> K: anupādā (no upādā?). B: nupādā. S<sup>d</sup> has only no upādā. Cf. Dh. S. § 585.

<sup>3</sup> S<sup>d</sup> begins its . . . pe . . . here, and includes the elision given in the text. S<sup>d</sup> and K: upādinno, as above.

<sup>4</sup> K: °sahābhū. <sup>5</sup> For elided contents see Dh. S. § 585.

<sup>6</sup> S<sup>d</sup> adds:—Yathā rūpakkhando vibhattaṃ tathā idha vibhajitabbaṃ.

<sup>7</sup> K: anupādā, and so below. B: nupādā. . . .

<sup>8</sup> For elided portion see Dh. S. § 586.



## 1.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho : phassasampayutto.

Duvidhena vedanākkhandho : atthi sahetuko, atthi ahetuko.

Tividhena vedanākkhandho : atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena vedanākkhandho : atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno.

Pañcavidhena vedanākkhandho : atthi sukhindriyaṃ, atthi dukkhindriyaṃ, atthi somanassindriyaṃ, atthi domanassindriyaṃ, atthi upekkhindriyaṃ.

Chabbidhena vedanākkhandho : cakkhusamphassajā vedanā sotasamphassajā vedanā ghānasamphassajā vedanā jivhāsamphassajā vedanā kāyasamphassajā vedanā manosamphassajā vedanā. Evaṃ chabbidhena vedanākkhandho.

Sattavidhena vedanākkhandho : cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā manodhātusamphassajā vedanā manoviññānadhātusamphassajā vedanā. Evaṃ sattavidhena vedanākkhandho.

Aṭṭhavidhena vedanākkhandho : cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā atthi sukhā, atthi dukkhā, manodhātusamphassajā vedanā, manoviññānadhātusamphassajā vedanā. Evaṃ aṭṭhavidhena vedanākkhandho.

Navavidhena vedanākkhandho : cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā, manodhātusamphassajā vedanā, manoviññānadhātusamphassajā vedanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ navavidhena vedanākkhandho.

Dasavidhena vedanākkhandho : cakkhusamphassajā vedanā . . . pe . . . kāyasamphassajā vedanā atthi sukhā atthi dukkhā, manodhātusamphassajā vedanā manoviññānadhātusamphassajā vedanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasavidhena vedanākkhandho.

[The Ten Categories of the Vedanākkhandha are now repeated 27 times with the object of presenting in varying form the Twofold (duvidhena) and Threefold (tividhena) Categories. The Single Category and seven



*last Categories (ekavidhena, catubbidhena, &c.) remain unchanged, the last seven being always elided under . . . pe . . . Only the varying Categories are given below.]*

## 2.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
          { ahetuko.

Tividhena vedanākkhandho :<sup>1</sup>

atthi { vipāko,  
          { vipākadhammadhammo,<sup>2</sup>  
          { neva-vipāka-na-vipākadhammadhammo ;<sup>3</sup>

atthi { upādinnupādāniyo,  
          { . . . . . ;

atthi { saṅkiliṭṭha-saṅkilesiko,  
          { asaṅkiliṭṭha-saṅkilesiko,  
          { asaṅkiliṭṭha-asaṅkilesiko ;

atthi { savitakka-savicāro,  
          { avitakka-vicāramatto,  
          { avitakka-avicāro ;<sup>4</sup>

atthi { dassanena pahātabbo,  
          { bhāvanāya pahātabbo,  
          { neva dassanāya na bhāvanāya pahātabbo ;

atthi { dassanena pahātabbahetuko,  
          { bhāvanāya pahātabbahetuko,  
          { neva dassanena na bhāvanāya pahātabbahetuko ;

atthi { ācayagāmī,  
          { apacayagāmī,  
          { neva ācayagāmī na apacayagāmī ;<sup>5</sup>

atthi { sekho,  
          { asekho,  
          { neva sekho nāsekho ;

atthi { paritto,  
          { mahaggato,  
          { appamāṇo ;

<sup>1</sup> Cf. Dh. S. §§ 987-1049.

<sup>2</sup> S<sup>d</sup> has avipāka" here only.

<sup>3</sup> S<sup>d</sup> has . . . pe . . . after this down to Evaṃ, &c.

<sup>4</sup> K : avitakkāvicāro.

<sup>5</sup> B. and K : nevācayagamīnāpacayagāmī.

- atthi { parittārammaṇo,  
mahaggatārammaṇo,  
appamaññārammaṇo ;
- atthi { hīno,  
majjhimo,  
pañito ;
- atthi { micchattaniyato,  
sammattaniyato,  
aniyato ;
- atthi { maggārammaṇo,  
maggahetuko,  
maggādhipati ;
- atthi { uppanno,  
anuppanno,  
uppādi ;
- atthi { atīto,  
anāgato,  
paccuppanno ;
- atthi { atītārammaṇo,  
anāgatārammaṇo,  
paccuppannārammaṇo ;
- atthi { ajjhatto,  
bahiddho,  
ajjhattabahiddho ;<sup>1</sup>
- atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhattabahiddhārammaṇo ;
- . . . pe . . . Evaṃ dasavidhena vedanākkhandho.

## 3.

Duvidhena vedanākkhandho :<sup>2</sup>

- atthi { hetusampayutto,  
hetuvippayutto ;
- atthi { na hetu sahetuko,  
na hetu ahetuko ;
- atthi { lokiyo,  
lokuttaro ;
- atthi { kenaci viññeyyo,  
kenaci na viññeyyo ;

<sup>1</sup> So S<sup>d</sup> and B. K : bahiddho (bahiddhā ?), atthi ajjhattabahiddho.

<sup>2</sup> S<sup>d</sup> under Duvidhena vedanāk<sup>o</sup> has only atthi sahetuko, atthi ahetuko. The text to p. 21 follows K.

- atthi { sāsavo,  
          { anāsavo ;
- atthi { āsavasampayutto,  
          { āsavavippayutto ;
- atthi { āsavavippayutta-sāsavo,<sup>1</sup>  
          { āsavavippayutta-anāsavo ;
- atthi { saṃyojaniyo,  
          { asaṃyojaniyo ;
- atthi { saṃyojanasampayutto,  
          { saṃyojanavippayutto ;
- atthi { saṃyojanavippayutta-saṃyojaniyo,  
          { saṃyojanavippayutta-asaṃyojaniyo ;

*So for* oghaniyo, yoganiyo, nīvaraniyo.

- atthi { parāmaṭṭho,  
          { aparāmaṭṭho ;
- atthi { parāmāsasampayutto,  
          { parāmāsavippayutto ;
- atthi { parāmāsavippayutta-parāmaṭṭho,  
          { parāmāsavippayutta-aparāmaṭṭho ;
- atthi { upādiṇṇo,  
          { anupādiṇṇo ;
- atthi { upādāniyo,  
          { anupādāniyo ;
- atthi { upādānasampayutto,  
          { upādānavippayutto ;
- atthi { upādānavippayutta-upādāniyo,  
          { upādānavippayutta-anupādāniyo ;
- atthi { saṃkilesiko,  
          { asaṃkilesiko ;
- atthi { sankiliṭṭho,  
          { asaṃkiliṭṭho ;
- atthi { kilesasampayutto,  
          { kilesavippayutto ;
- atthi { kilesavippayutta-saṃkilesiko,  
          { kilesavippayutta-asaṃkilesiko ;

*So for* dassanena pahātabbo, bhāvanāya pahātabbo,  
dassanena *and* bhāvanāya pahātābbahetuko.

- atthi { savitakko,  
          { avitakko ;
- atthi { savicāro,  
          { avicāro ;

<sup>1</sup> K : sāsavavippayutta-sāsavo.

atthi { sappīṭiko,  
          { appīṭiko ;  
atthi { pītisahagato,  
          { na pītisahagato ;  
atthi { kāmāvacaro,  
          { na kāmāvacaro ;

*So for rūpāvacaro, and arūpāvacaro.*

atthi { pariyāpanno,  
          { apariyāpanno ;<sup>1</sup>  
atthi { niyyāniko,<sup>2</sup>  
          { anīyyāniko ;  
atthi { niyato,  
          { aniyato ;  
atthi { sa-uttaro,  
          { anuttaro ;  
atthi { saraṇo,  
          { araṇo.<sup>3</sup>

Tividhena vedanākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato ;  
... pe ... Evaṃ dasavidhena vedanākkhandho.

4.

Duvidhena vedanākkhandho :

atthi { saraṇo,  
          { araṇo.<sup>4</sup>

Tividhena vedanākkhandho :<sup>5</sup>

atthi { ajjhattārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhattabahiddhārammaṇo.  
... pe ... Evaṃ, &c.

DUKAMŪLAKAJ.<sup>6</sup>

<sup>1</sup> S<sup>d</sup> : na pariyāpanno *here only*.

<sup>2</sup> S<sup>d</sup> : niyyāniko.

<sup>3</sup> S<sup>d</sup> : asaraṇo *here only*.

<sup>4</sup> So S<sup>d</sup>.

<sup>5</sup> S<sup>d</sup> and B : atthi vipāko, atthi vipākadhammadhammo,  
atthi neva-vipāka-na-vipākadhammadhammo ... pe ...  
atthi upādiṇṇupādāniyo ... pe ... atthi ajjhattāram-  
maṇo &c.

<sup>6</sup> S<sup>d</sup> : Dukamūlako niṭṭhito.

## 5.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
          { ahेतuko.

Tividhena vedanākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato;  
    . . . pe . . . Evaṃ, &c.

## 6.

Duvidhena vedanākkhandho :<sup>1</sup>

atthi { saraṇo,  
          { araṇo.

Tividhena vedanākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato;  
    . . . pe . . . Evaṃ, &c.

## 7.

Duvidhena vedanākkhandho :<sup>2</sup>

atthi { sahetuko,  
          { ahेतuko.

Tividhena vedanākkhandho :<sup>3</sup>

atthi { ajjhattārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhatabahiddhārammaṇo.  
    . . . pe . . . Evaṃ, &c.

<sup>1</sup> B and S<sup>d</sup> : . . . atthi hetusampayutto, atthi hetuvip-payutto. S<sup>d</sup> only: Tividhena vedanākkhandho: atthi vipāko, atthi vipākadhammadhammo, atthi neva-vipāka-na-vipāka-dhammadhammo [pe is omitted]. Evaṃ, &c.

<sup>2</sup> B has an extra section: atthi na hetu sahetuko &c., as in 3, much condensed. Tividhena, as in 6.

<sup>3</sup> K has . . . pe . . . inserted here. B repeats Tividhena of 2 (p. 16).

8.

Duvidhena vedanākkhandho :<sup>1</sup>

atthi { saraṇo,  
araṇo.

Tividhena vedanākkhandho :

atthi { ajjhataṭṭarammaṇo,  
bahiddhārammaṇo,  
ajjhatabahiddhārammaṇo.

. . . pe . . . Evaṃ dasavidhena vedanākkhandho.<sup>2</sup>

TIKAMŪLAKAṆ.<sup>3</sup>

9.

Duvidhena vedanākkhandho :

atthi { sahetuko,  
ahetuko.

Tividhena vedanākkhandho :

atthi { kusalo,  
akusalo,  
avyākato ;

. . . pe . . . Evaṃ, &c.

10.

Duvidhena vedanākkhandho :

atthi { hetusampayutto,  
hetuvippayutto.

<sup>1</sup> B. and S<sup>d</sup> under 8 read the full Duvidhena categories except the first pair, as given under 3. For Tividhena S<sup>d</sup> has only the first triplet, as given under 6, B. following K.

<sup>2</sup> S<sup>d</sup> here continues with two extra variants in Duvidhena and Tividhena : — (8a) Duvidhena :—sahetuko, ahetuko. Tividhena :—full list, much condensed, except first triplet (cf. 2), beginning at vipāko. (8b) Duvidhena :—full list, much condensed, except the first pair (cf. 3), beginning with hetusampayutto. Tividhena :—last triplet only (cf. 8). There seemed insufficient justification for inserting these repetitions in the text.

<sup>3</sup> S<sup>d</sup> : Tikamūlakaṇ ṇiṭṭhitay.

Tividhena vedanākkhandho :

atthi { vipāko,  
vipākadhammadhammo,  
neva-vipāka-na-vipākadhammadhammo ;  
... pe ... Evaṃ, *āc.*

11.

Duvidhena vedanākkhandho :

atthi { na hetu sahetuko,  
na hetu ahetuko.

Tividhena vedanākkhandho :

atthi { upādiṇṇupādāniyo,  
anupādiṇṇupādāniyo,  
anupādiṇṇ' anupādāniyo ;  
... pe ... Evaṃ, *āc.*

12.

Duvidhena vedanākkhandho :

atthi { lokiyo,  
lokuttaro.

Tividhena vedanākkhandho :

atthi { saṃkiliṭṭha-saṃkilesiko,  
asaṃkiliṭṭha-saṃkilesiko,  
asaṃkiliṭṭha-asaṃkilesiko ;  
... pe ... Evaṃ, *āc.*

13.

Duvidhena vedanākkhandho :

atthi { kenaci viññeyyo,  
kenaci na viññeyyo.

Tividhena vedanākkhandho :

atthi { savitakka-savicāro,  
avitakka-vicāramatto,  
avitakka-avicāro ;  
... pe ... Evaṃ, *āc.*

14.

Duvidhena vedanākkhandho :

atthi { sāsavo,  
anāsavo.

Tividhena vedanākkhandho :

atthi { dassanena pahātabbo,  
bhāvanāya pahātabbo,  
neva dassanena na bhāvanāya pahātabbo ;  
... pe ... Evaṇ, *cc.*

15.

Duvidhena vedanākkhandho :

atthi { āsavasampayutto,  
āsavavippayutto.

Tividhena vedanākkhandho :

atthi { dassanena pahātabbahetuko,  
bhāvanāya pahātabbahetuko,  
neva dassanena na bhāvanāya pahātabbahetuko ;  
... pe ... Evaṇ, *cc.*

16.

Duvidhena vedanākkhandho :

atthi { āsavavippayutta-sāsavo,  
āsavavippayutta-anāsavo.

Tividhena vedanākkhandho :

atthi { ācayagāmī,  
apacayagāmī,  
nevācayagāmī na apacayagāmī ;  
... pe ... Evaṇ, *cc.*

17.

Duvidhena vedanākkhandho :

atthi { saṇḍojaniyo,  
asaṇḍojaniyo.

Tividhena vedanākkhandho :

atthi { sekho,  
asekho,  
neva sekho nāsekho ;  
... pe ... Evaṇ, *cc.*

18.

Duvidhena vedanākkhandho :

atthi { saṇḍojanasampayutto,  
saṇḍojanavippayutto.



Tividhena vedanākkhandho :

atthi { paritto,  
mahaggato,  
appamāṇo ;  
... pe ... Evañ, &c.

19.

Duvidhena vedanākkhandho :

atthi { saṃyojanavippayutta-saṃyojaniyo,  
saṃyojanavippayutta-asamyojaniyo.

Tividhena vedanākkhandho :

atthi { parittārammaṇo,  
mahaggatārammaṇo,  
appamāṇārammaṇo ;  
... pe ... Evañ, &c.

20.

Duvidhena vedanākkhandho :

atthi { ganthaniyo,  
aganthaniyo.

Tividhena vedanākkhandho :

atthi { hīno,  
majjhimo,  
pañito ;  
... pe ... Evañ, &c.

21.

Duvidhena vedanākkhandho :

atthi { ganthasampayutto,  
ganthavippayutto.

Tividhena vedanākkhandho :

atthi { micchattaniyato,  
sammattaniyato,  
aniyato ;  
... pe ... Evañ, &c.

22.

Duvidhena vedanākkhandho :

atthi { ganthavippayutta-ganthaniyo,  
ganthavippayutta-aganthaniyo.

Tividhena vedanākkhandho :

atthi { maggārammaṇo,  
maggahetuko,  
maggādhipati ;  
... pe ... Evaṃ, *āc.*

23.

Duvidhena vedanākkhandho :

atthi { oghaniyo,  
anoghaniyo.

Tividhena vedanākkhandho :

atthi { uppanno,  
anuppanno,  
uppādi ;  
... pe ... Evaṃ, *āc.*

24.

Duvidhena vedanākkhandho :

atthi { oghasampayutto,  
oghavippayutto.

Tividhena vedanākkhandho :

atthi { atīto,  
anāgato,  
paccuppanno ;  
... pe ... Evaṃ, *āc.*

25.

Duvidhena vedanākkhandho :

atthi { oghavippayutta-oghaniyo,  
oghavippayutta-anoghaniyo.

Tividhena vedanākkhandho :

atthi { atītārammaṇo,  
anāgatārammaṇo,  
paccuppannārammaṇo ;  
... pe ... Evaṃ, *āc.*

26.

Duvidhena vedanākkhandho :

atthi { yoganiyo,  
ayoganiyo.

Tividhena vedanākkhandho :

atthi { ajjhatto,  
          { bahiddho,  
          { ajjhatabhiddho ;  
... pe ... Evaṃ, &c.

27.

Duvidhena vedanākkhandho :

atthi { yogasampayutto,  
          { yogavippayutto.

Tividhena vedanākkhandho :

atthi { ajjhattārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhatabhiddhārammaṇo.  
... pe ... Evaṃ dasavidhena vedanākkhandho.

UBHATO VADḌHAKAṀ.

1.

Sattavidhena vedanākkhandho : atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena vedanākkhandho.

Aparo pi sattavidhena vedanākkhandho :<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno. Evaṃ sattavidhena vedanākkhandho.

Catuvīsatividhena vedanākkhandho : cakkhusamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato ; sotasamphassapaccayā vedanākkhandho ... pe ... ghānasamphassapaccayā vedanākkhandho ... pe ... jivhāsamphassapaccayā vedanākkhandho ... pe ... kāyasamphassapaccayā vedanākkhandho ... pe ... manosamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato ; cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Evaṃ catuvīsatividhena vedanākkhandho.

Aparo pi catuvīsatividhena vedanākkhandho : cakkhu-

<sup>1</sup> B and S<sup>d</sup> here insert atthi vipāko ... pe ...

samphassapaccayā vedanākkhandho<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; sotasamphassapaccayā vedanākkhandho . . . pe . . . ghānasamphassapaccayā vedanākkhandho . . . pe . . . jivhāsamphassapaccayā vedanākkhandho . . . pe . . . kāyasamphassapaccayā vedanākkhandho . . . pe . . . manosamphassapaccayā vedanākkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ catuvīśa-  
tividhena vedanākkhandho.

Tiṇṣavidhena vedanākkhandho : cakkhusamphassapaccayā vedanākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā vedanākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ tiṇṣavidhena vedanākkhandho.

Bahuvidhena vedanākkhandho : cakkhusamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ bahuvidhena vedanākkhandho.

Aparo pi bahuvidhena vedanākkhandho : cakkhusamphassapaccayā vedanākkhandho<sup>2</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā vedanākkhandho<sup>2</sup> atthi ajjhat-

<sup>1</sup> B and S<sup>d</sup> here insert atthi vipāko . . . pe . . .

<sup>2</sup> B and S<sup>d</sup> here insert atthi vipāko . . . pe . . .

tārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabāhiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno ; cakkhusamphassajā vedanā . . . pe . . . manosamphassajā vedanā. Evaṃ bāhuvīdhenā vedanākkhandho.

Āyāy vuccati vedanākkhandho.<sup>1</sup>

Tattha katamo saññākkhandho ? Ekavīdhenā saññākkhandho : phassasampayutto.

Duvīdhenā saññākkhandho : atthi sahetuko, atthi ahetuko.

Tivīdhenā saññākkhandho : atthi kusalo, atthi akusalo, atthi avyākato.

Catubbīdhenā saññākkhandho : atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno.

Pañcavīdhenā saññākkhandho : atthi sukhindriyasampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekhindriyasampayutto.

Chabbīdhenā saññākkhandho : cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jīvhasamphassajā saññā, kāyasamphassajā saññā, manosamphassajā saññā. Evaṃ chabbīdhenā saññākkhandho.

Sattavīdhenā saññākkhandho : cakkhusamphassajā saññā . . . pe . . . kāyasamphassajā saññā, manodhātusamphassajā saññā, manovīññāpadhātusamphassajā saññā. Evaṃ sattavīdhenā saññākkhandho.

Āṭṭhavīdhenā saññākkhandho : cakkhusamphassajā saññā . . . pe . . . kāyasamphassajā saññā : atthi sukhāsahagatā, atthi dukkhasahagatā, manodhātusamphassajā saññā, manovīññāpadhātusamphassajā saññā. Evaṃ āṭṭhavīdhenā saññākkhandho.

Navavīdhenā saññākkhandho : cakkhusamphassajā saññā . . . pe . . . kāyasamphassajā saññā, manodhātusamphassajā saññā manovīññāpadhātusamphassajā saññā : atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ navavīdhenā saññākkhandho.

Dasaavīdhenā saññākkhandho : cakkhusamphassajā saññā . . . pe . . . kāyasamphassajā saññā : atthi sukhāsahagatā, atthi dukkhasahagatā, manodhātusamphassajā saññā, manovīññāpadhātusamphassajā saññā : atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasavīdhenā saññākkhandho.

<sup>1</sup> S<sup>d</sup> : Vedanākkhandho nīṭṭhito.

[These Ten Categories are repeated, as in the case of Vedanākkhandho, with varying Duvidhena and Tividhena. The only additional variant is the first triplet given below. The Ekavidhena, being unvarying, is here again omitted.]

## 2.

Duvidhena saññākkhandho :

atthi { sahetuko,  
          { ahेतuko.

Tividhena saññākkhandho :

atthi { sukhāya vedanāya sampayutto,  
          { dukkhāya vedanāya sampayutto,  
          { adukkhamasukhāya vedanāya sampayutto ;

atthi { vipāko,  
          { vipākadhammadhammo ;  
          { neva vipāka-na-vipākadhammadhammo ;

. . . pe<sup>1</sup> . . .

atthi { ajjhataṭṭarammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhatabahiddhārammaṇo.

. . . pe . . . Evaṃ dasavidhena saññākkhandho.

3.<sup>2</sup>

Duvidhena saññākkhandho :

atthi { hetusampayutto,  
          { hetuvippayutto ;

atthi { na hetu sahetuko,  
          { na hetu ahेतuko ;

atthi { lokiyo,  
          { lokuttaro ;

atthi { kenaci viññeyyo,  
          { kenaci na viññeyyo ;

atthi { sāsavo,  
          { anāsavo ;

atthi { āsavasampayutto,  
          { āsavavippayutto ;

<sup>1</sup> So S<sup>d</sup> down to Evaṃ. . . . K gives the text in full as for Vedanākkhandho (2). B gives only first triplet.

<sup>2</sup> S<sup>d</sup> and B insert another series (2a) before 3, giving under Duvidhena only the pair atthi sahetuko . . . ahेतuko (as in 2), and under Tividhena the full Tikaṃ, abbreviated, starting from atthi vipāko. . . .

- atthi { āsavavippayutta-sāsavo,  
 { āsavavippayutta-anāsavo ;  
 atthi saṃyojaniyo . . .  
 atthi ganthaniyo . . .  
 atthi oghaniyo . . .  
 atthi yoganiyo . . .  
 atthi nīvaraniyo . . .  
 atthi { parāmaṭṭho,  
 { aparāmaṭṭho ;  
 atthi { upādiṇṇo,  
 { anupādiṇṇo ;  
 atthi { upādāniyo,  
 { anupādāniyo ;  
 atthi { upādānasampayutto,  
 { upādānavippayutto ;  
 atthi { upādānavippayutta-upādāniyo,  
 { upādānavippayutta-anupādāniyo ;  
 atthi { saṃkilesiko,  
 { asaṃkilesiko ;  
 atthi { saṃkiliṭṭho,  
 { asaṃkiliṭṭho ;  
 atthi { kilesasampayutto,  
 { kilesavippayutto ;  
 atthi { kilesavippayutta-saṃkilesiko,  
 { kilesavippayutta-asaṃkilesiko ;  
 atthi { dassanena pahātabbo,  
 { na dassanena pahātabbo ;  
 atthi bhāvanāya pahātabbo . . .  
 atthi dassanena pahātabbahetuko . . .  
 atthi bhāvanāya pahātabbahetuko . . .  
 atthi { savitakko,  
 { avitakko ;  
 atthi { savicāro,  
 { avicāro ;  
 atthi { sappitiko,  
 { appitiko ;  
 atthi { pītisahagato,  
 { na pītisahagato ;  
 atthi sukhasahagato . . .  
 atthi upekhāsahagato . . .  
 atthi kāmāvacaro . . .  
 atthi rūpāvacaro . . .  
 atthi arūpāvacaro . . .  
 atthi { pariyāpanno,  
 { apariyāpanno ;

atthi niyyāniko . . .

atthi niyato . . .

atthi { sa-uttaro,  
          { anuttaro ;

atthi { saraṇo,  
          { araṇo.

Tividhena saññākkhandho :

atthi { kusalo,<sup>1</sup>  
          { akusalo,  
          { avyākato ;

. . . pe . . . Evaṃ dasavidhena saññākkhandho.

4.

Duvidhena saññākkhandho :

atthi { saraṇo,  
          { araṇo.

Tividhena saññākkhandho :<sup>2</sup>

atthi { ajjhataṭṭārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhatabahiddhārammaṇo ;

. . . pe . . . Evaṃ dasavidhena saññākkhandho.

DUKAMŪLAKAJ.<sup>3</sup>

5.

Duvidhena saññākkhandho :

atthi { sahetuko,  
          { ahetuko.

Tividhena saññākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyākato ;

. . . pe . . . Evaṃ, &c.

<sup>1</sup> S<sup>d</sup> and B have here again atthi vipāko, &c., and full Tikaj somewhat abbreviated. See under vedanākkhandho (2, 3).

<sup>2</sup> K inserts . . . pe . . . here, though not in vedanākkhandho (4). S<sup>d</sup> and B begin with atthi sukhāya vedanāya sampayutto, giving the full Tikaj abbreviated. S<sup>d</sup> adds : Yathā kusalaṭṭike vitthāro evaṃ sabbe pi tikā vitthāretabbā.

<sup>3</sup> S<sup>d</sup> adds niṭṭhitaj.



6.

Duvidhena<sup>1</sup> saññākkhandho :atthi { saraṇo,  
          { araṇo.

Tividhena saññākkhandho :

atthi { kusalo,  
          { akusalo,  
          { avyakato ;

. . . pe . . . Evaṃ, &amp;c.

7.<sup>2</sup>

Duvidhena saññākkhandho :

atthi { sahetuko,  
          { ahetuko.Tividhena saññākkhandho :<sup>3</sup>atthi { ajjhattārammaṇo,  
          { bahiddhārammaṇo,  
          { ajjhatabahiddhārammaṇo.

. . . pe . . . Evaṃ, &amp;c.

8.<sup>4</sup>Duvidhena saññākkhandho :<sup>5</sup>atthi { saraṇo,  
          { araṇo.

<sup>1</sup> B and S<sup>d</sup>, for 6, read . . . duvidhena . . . atthi hetu-sampayutto . . . vippayutto. B adds . . . pe . . . atthi saraṇo . . . araṇo. S<sup>d</sup>: Tividhena . . . atthi sukhāya vedanāya sampayutto . . . pe . . . B: Tividhena as in text.

<sup>2</sup> S<sup>d</sup> has the full Dukay (from na hetu sahetuko), abbreviated, and, under Tividhena, atthi kusalo . . . with . . . pe . . . Evaṃ, &c.

<sup>3</sup> K here inserts . . . pe . . . B here follows 2 (p. 29).

<sup>4</sup> S<sup>d</sup> has here again an extra series (7a), giving under Duvidhena . . . atthi sahetuko . . . ahetuko only, and, under Tividhena, atthi sukhāya vedanāya sampayutto . . . with the remainder of Tikaṇ, abbreviated. Under 8 S<sup>d</sup> has: Duvidhena . . . atthi hetusampayutto . . . and full Dukay, abbreviated, and, under Tividhena, the same as in the text (8).

<sup>5</sup> K inserts . . . pe . . . B: atthi hetusampayutto . . . vippayutto . . . pe . . . atthi saraṇo . . . araṇo.

Tividhena saññākkhandho :

atthi { ajjhattārammaṇo,  
 { bahiddhārammaṇo,  
 { ajjhatabahiddhārammaṇo.  
 . . . pe . . . Evaṃ dasavidhena saññākkhandho.  
 TIKAMŪLAKAṬṬA.<sup>1</sup>

9.

Duvidhena saññākkhandho :

atthi { sahetuko,  
 { ahetuko.  
 Tividhena saññākkhandho :  
 atthi { kusalo,  
 { akusalo,  
 { avyākato ;  
 . . . pe . . . Evaṃ, &c.

10.

Duvidhena saññākkhandho :

atthi { hetusampayutto,  
 { hetuvippayutto.  
 Tividhena saññākkhandho :  
 atthi { sukhāya vedanāya sampayutto,  
 { dukkhāya vedanāya sampayutto,  
 { adukkhamasukhāya vedanāya sampayutto ;  
 . . . pe . . . Evaṃ, &c.

11.

Duvidhena saññākkhandho :

atthi { na hetu sahetuko,  
 { na hetu ahetuko.  
 Tividhena saññākkhandho :  
 atthi { vipāko,  
 { vipākadhammadhammo,  
 { neva vipāka-na-vipākadhammadhammo ;  
 . . . pe . . . Evaṃ, &c.

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<sup>1</sup> S<sup>d</sup> adds niṭṭhitaj.

## 12.

Duvidhena saññākkhandho :

atthi { lokiyo,  
          } lokuttaro.

Tividhena saññākkhandho :

atthi { upādiṇṇupādāniyo,  
          } anupādiṇṇupādāniyo,  
          { anupādiṇṇ' anupādāniyo ;  
... pe ... Evaṃ, &c.

## 13.

Duvidhena saññākkhandho :

atthi { kenaci viññeyyo,  
          } kenaci na viññeyyo.

Tividhena saññākkhandho :

atthi { saṃkiliṭṭha-saṃkilesiko,  
          } asaṃkiliṭṭha-saṃkilesiko,  
          { asaṃkiliṭṭha-asaṃkilesiko ;  
... pe ... Evaṃ, &c.

## 14.

Duvidhena saññākkhandho :

atthi { sāsavo,  
          } anāsavo.

Tividhena saññākkhandho :

atthi { savitakka-savicāro,  
          } avitakka-vicāramatto,  
          { avitakka-avitakko ;  
... pe ... Evaṃ, &c.

## 15.

Duvidhena saññākkhandho :

atthi { āsavasampayutto,  
          } āsavavippayutto.

Tividhena saññākkhandho :

atthi { pītisahagato,  
          } sukhāsahagato,  
          { upekhāsahagato ;  
... pe ... Evaṃ, &c.

16.

Duvidhena saññākkhandho :

atthi { āsavavippayutta-sāsavo,  
          { āsavavippayutta-anāsavo.

Tividhena saññākkhandho :

atthi { dassanena pahātabbo,  
          { bhāvanāya pahātabbo,  
          { neva dassanena na bhāvanāya pahātabbo ;  
    . . . pe . . . Evaṃ, &c.

17.

Duvidhena saññākkhandho :

atthi { saṃyojaniyo,  
          { asaṃyojaniyo.

Tividhena saññākkhandho :

atthi { dassanena pahātabbahetuko,  
          { bhāvanāya pahātabbahetuko,  
          { neva dassanena na bhāvanāya pahātabbahetuko ;  
    . . . pe . . . Evaṃ, &c.

18.

Duvidhena saññākkhandho :

atthi { saṃyojanasampayutto,  
          { saṃyojanavippayutto.

Tividhena saññākkhandho :

atthi { ācayagāmī,  
          { apacayagāmī,  
          { nevācayagāmī na apacayagāmī.<sup>1</sup>  
    . . . pe . . . Evaṃ, &c.

19.

Duvidhena saññākkhandho :

atthi { saṃyojanavippayutta-saṃyojaniyo,  
          { saṃyojanavippayutta-asāṃyojaniyo.

<sup>1</sup> K : neva ācayagāmī nāpacayagāmī. B : neva ācayagāmināpacayagāmī.

Tividhena saññākkhandho :

atthi { sekho,  
asekho,  
neva sekho nāsekho ;  
... pe ... Evaṃ, &c.

20.

Duvidhena saññākkhandho :

atthi { ganthaniyo,  
aganthaniyo.

Tividhena saññākkhandho :

atthi { paritto,  
mahaggato,  
appamaṇo ;  
... pe ... Evaṃ, &c.

21.

Duvidhena saññākkhandho :

atthi { ganthasampayutto,  
ganthavippayutto.

Tividhena saññākkhandho :

atthi { parittārammaṇo,  
mahaggatārammaṇo,  
appamāṇārammaṇo ;  
... pe ... Evaṃ, &c.

22.

Duvidhena saññākkhandho :

atthi { ganthavippayutta-ganthaniyo,  
ganthavippayutta-aganthaniyo.

Tividhena saññākkhandho :

atthi { hīno,  
majjhimo,  
paṇīto ;  
... pe ... Evaṃ, &c.

23.

Duvidhena saññākkhandho :

atthi { oghaniyo,  
anoghaniyo.

Tividhena saññākkhandho :

atthi { micchattaniyato,  
          { sammattaniyato,  
          { aniyato;  
    . . . pe . . . Evaṃ, &c.

24.

Duvidhena saññākkhandho :

atthi { oghasampayutto,  
          { oghavippayutto.

Tividhena saññākkhandho :

atthi { maggārammaṇo,  
          { maggahetuko,  
          { maggāhipati;  
    . . . pe . . . Evaṃ, &c.

25.

Duvidhena saññākkhandho :

atthi { oghavippayutta-oghaniyo,  
          { oghavippayutta-anoghaniyo.

Tividhena saññākkhandho :

atthi { uppanno,  
          { anuppanno,  
          { uppādī;  
    . . . pe . . . Evaṃ, &c.

26.

Duvidhena saññākkhandho :

atthi { yoganiyo,  
          { ayoganiyo.

Tividhena saññākkhandho :

atthi { atito,  
          { anāgato,  
          { paccuppanno;  
    . . . pe . . . Evaṃ, &c.

27.

Duvidhena saññākkhandho :

atthi { yogasampayutto,  
          { yogavippayutto.



Catuvīsativīdhenā saññākkhandho: cakkhusamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; cakkhusamphassajā saññā, sotasamphassajā saññā, ghānasamphassajā saññā, jivhāsamphassajā saññā kāyasamphassajā saññā, manosamphassajā saññā. Evaṃ catuvīsativīdhenā saññākkhandho.

Aparo pi catuvīsativīdhenā saññākkhandho: cakkhusamphassapaccayā saññākkhandho<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaṃ catuvīsativīdhenā saññākkhandho.

Tiṇṣavidhenā saññākkhandho: cakkhusamphassapaccayā saññākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evaṃ tiṇṣavidhenā saññākkhandho.

Bahuvīdhenā saññākkhandho<sup>2</sup>: cakkhusamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saññākkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi

S<sup>d</sup> inserts atthi sukhāya vedanāya sampayutto . . . pe . . . atthi vipāko . . . pe . . . B inserts first of these triplets only.

<sup>2</sup> S<sup>d</sup> omits this paragraph.



kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . manosamphassajā saññā. Evañ bahuvīdhenā saññākkhandho.

Aparo pi bahuvīdhenā saññākkhandho:<sup>1</sup> cakkhusamphassapaccayā saññākkhandho<sup>2</sup> atthi ajjhataṭṭhārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasaṃphassa-paccayā . . . pe . . . ghāṇasaṃphassa-paccayā . . . pe . . . jivhāsaṃphassa-paccayā . . . pe . . . kāyasaṃphassa-paccayā . . . pe . . . manosaṃphassa-paccayā saññākkhandho atthi ajjhataṭṭhārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo; atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhusamphassajā saññā . . . pe . . . manosaṃphassajā saññā. Evañ bahuvīdhenā saññākkhandho.

Ayañ vuccati saññākkhandho.<sup>3</sup>

# 1

Tattha katamo saṅkhārakkhandho?

Ekavīdhenā saṅkhārakkhandho: cittasampayutto.

Duvīdhenā saṅkhārakkhandho: atthi hetu, atthi na hetu.

Tivīdhenā saṅkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato.

Catuvidhenā saṅkhārakkhandho: atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavīdhenā saṅkhārakkhandho: atthi sukhindriya-sampayutto, atthi dukkhindriya-sampayutto, atthi somanassindriya-sampayutto, atthi domanassindriya-sampayutto, atthi upekkhindriya-sampayutto.

Chabbidhenā saṅkhārakkhandho: cakkhusamphassajā cetanā, sotasaṃphassajā cetanā, ghāṇasaṃphassajā cetanā, jivhāsaṃphassajā cetanā, kāyasaṃphassajā cetanā, manosaṃphassajā cetanā. Evañ chabbidhenā saṅkhārakkhandho.

Sattavīdhenā saṅkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasaṃphassajā cetanā, manod-

<sup>1</sup> S<sup>d</sup> gives only this version of bahuvīdhenā saññākkhandho.

<sup>2</sup> S<sup>d</sup> inserts atthi sukhāya vedanāya sampayutto . . . atthi vipāko . . . pe . . . B. inserts only the first of these triplets.

<sup>3</sup> S<sup>d</sup> adds Saññākkhandho niṭṭhito.

hātusamphassajā cetanā, manoviññānadhātusamphassajā cetanā. Evaṃ sattavidhena saṃkhārakkhandho.

Atthavidhena saṃkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā atthi sukkasahagatā, atthi dukkhasahagatā, manodhātusamphassajā cetanā, manoviññānadhātusamphassajā cetanā. Evaṃ atthavidhena saṃkhārakkhandho.

Navavidhena saṃkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . manodhātusamphassajā cetanā, manoviññānadhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ navavidhena saṃkhārakkhandho.

Dasavidhena saṃkhārakkhandho: cakkhusamphassajā cetanā . . . pe . . . kāyasamphassajā cetanā, atthi sukkasahagatā, atthi dukkhasahagatā; manodhātusamphassajā cetanā, manoviññānadhātusamphassajā cetanā atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasavidhena saṃkhārakkhandho.

[The Categories are now repeated as in the foregoing Khandhā with varying Duvidhena and Tividhena. The omitted Categories Ekavidhena, &c., are to be read as set forth under Section 1.]

## 2.

Duvidhena saṃkhārakkhandho :

atthi { hetu,  
      { na hetu.

Tividhena saṃkhārakkhandho :

atthi { sukhāya vedanāya sampayutto,  
      { dukkhāya vedanāya sampayutto,  
      { adukkhamasukhāya vedanāya sampayutto;  
      . . . pe<sup>1</sup> . . . Evaṃ dasavidhena saṃkhārakkhandho.

## 3.<sup>2</sup>

Duvidhena saṃkhārakkhandho :

atthi { sahetuko,  
      { ashetuko;

<sup>1</sup> So S<sup>d</sup>. B. and K give the full Tikāy.

<sup>2</sup> S<sup>d</sup> has another series inserted here; under Duvidhena: atthi hetu . . . na hetu; under Tividhena, full Tikāy abbreviated, beginning atthi vipāko. . . .

- atthi {hetusampayutto,  
          {hetuvippayutto ;
- atthi {hetu ceva sahetuko ca,  
          {sahetuko ceva na ca hetu ;
- atthi {hetu ceva hetusampayutto ca,  
          {hetusampayutto ceva na ca hetu ;
- atthi {na hetu sahetuko,  
          {na hetu ahetuko.
- atthi {lokiyo,  
          {lokuttaro ;
- atthi {kenaci viññeyyo,  
          {kenaci na viññeyyo ;
- atthi {āsavo,  
          {no āsavo ;
- atthi {sāsavo,  
          {anāsavo ;
- atthi {āsavasampayutto,  
          {āsavavippayutto ;
- atthi {āsavo ceva sāsavo ca,  
          {sāsavo ceva no ca āsavo ;
- atthi {āsavo ceva āsavasampayutto ca,  
          {āsavasampayutto ceva no ca āsavo ;
- atthi {āsavavippayutta-sāsavo,  
          {āsavavippayutta-anāsavo ;
- atthi {saṃyojanaṃ,  
          {no saṃyojanaṃ ;
- atthi {saṃyojaniyo,  
          {asaṃyojaniyo ;
- atthi {saṃyojanasampayutto,  
          {saṃyojanavippayutto ;
- atthi {saṃyojanañ ceva saṃyojaniyo ca,  
          {saṃyojaniyo ceva no ca saṃyojanaṃ ;
- atthi {saṃyojanañ ceva saṃyojanasampayutto ca,  
          {saṃyojanasampayutto ceva no ca saṃyojanaṃ ;
- atthi {saṃyojanavippayutta-saṃyojaniyo,  
          {saṃyojanavippayutta-asaṃyojaniyo ;
- atthi {gantho,  
          {no gantho ;
- atthi {ganthaniyo,  
          {aganthaniyo ;
- atthi {ganthasampayutto,  
          {ganthavippayutto ;
- atthi {gantho ceva ganthaniyo ca,  
          {ganthaniyo ceva no ca gantho ;
- atthi {gantho ceva ganthasampayutto ca,  
          {ganthasampayutto ceva no ca gantho ;

- atthi { ganthavippayutta-ganthaniyo,  
          { ganthavippayutta-aganthaniyo ;
- atthi { oggho,  
          { no oggho ;
- atthi { oghaniyo,  
          { anoghaniyo ;
- atthi { oghasampayutto,  
          { oghavippayutto ;
- atthi { oggho ceva oghaniyo ca,  
          { oghaniyo ceva no ca oggho ;
- atthi { oggho ceva oghasampayutto ca,  
          { oghasampayutto ceva no ca oggho ;
- atthi { oghavippayutta-oghaniyo,  
          { oghavippayutta-anoghaniyo ;
- atthi { yogo,  
          { no yogo ;
- atthi { yoganiyo,  
          { ayoganiyo ;
- atthi { yogasampayutto,  
          { yogavippayutto ;
- atthi { yogo ceva yoganiyo ca,  
          { yoganiyo ceva no ca yogo ;
- atthi { yogo ceva yogasampayutto ca,  
          { yogasampayutto ceva no ca yogo ;
- atthi { yogavippayutta-yoganiyo,  
          { yogavippayutta-ayoganiyo ;
- atthi { nīvaraṇaṃ,  
          { no nīvaraṇaṃ ;
- atthi { nīvaraṇiyo,  
          { anīvaraṇiyo ;
- atthi { nīvaraṇasampayutto,  
          { nīvaraṇavippayutto ;
- atthi { nīvaraṇaṇī ceva nīvaraṇiyo ca,  
          { nīvaraṇiyo ceva no ca nīvaraṇaṇī ;
- atthi { nīvaraṇaṇī ceva nīvaraṇasampayutto ca,  
          { nīvaraṇasampayutto ceva no ca nīvaraṇaṇī ;
- atthi { nīvaraṇavippayutta-nīvaraṇiyo,  
          { nīvaraṇavippayutta-anīvaraṇiyo ;
- atthi { parāmāso,  
          { no parāmāso ;
- atthi { parāmattho,  
          { aparāmattho ;
- atthi { parāmāsasampayutto,  
          { parāmāsavippayutto ;
- atthi { parāmāso ceva parāmattho ca,  
          { parāmattho ceva no ca parāmāso ;

- atthi ( parāmāsavippayutta-parāmaṭṭho,  
( parāmāsavippayutta-aparāmaṭṭho ;
- atthi ( upādiṇṇo,  
( anupādiṇṇo ;
- atthi ( upādānaṃ,  
( no upādānaṃ ;
- atthi ( upādāniyo,  
( anupādāniyo ;
- atthi ( upādānasampayutto,  
( upādānavippayutto ;
- atthi ( upādānaṃ ceva upādāniyo ca,  
( upādāniyo ceva no ca upādānaṃ ;
- atthi ( upādānaṃ ceva upādānasampayutto ca,  
( upādānasampayutto ceva no ca upādānaṃ ;
- atthi ( upādānavippayutta-upādāniyo,  
( upādānavippayutta-anupādāniyo ;
- atthi ( kilesa,  
( no kilesa ;
- atthi ( saṃkilesiko,  
( asaṃkilesiko ;
- atthi ( saṃkiliṭṭho,  
( asaṃkiliṭṭho ;
- atthi ( kilesasampayutto,  
( kilesavippayutto ;
- atthi ( kilesa ceva saṃkilesiko ca,  
( saṃkilesiko ceva no ca kilesa ;
- atthi ( kilesa ceva saṃkiliṭṭho ca,  
( saṃkiliṭṭho ceva no ca kilesa ;
- atthi ( kilesa ceva kilesasampayutto ca,  
( kilesasampayutto ceva no ca kilesa ;
- atthi ( kilesavippayuttasaṃkilesiko,  
( kilesavippayutta-asāṃkilesiko ;
- atthi ( dassanena pahātabbo,  
( na dassanena pahātabbo ;
- atthi ( bhāvanāya pahātabbo,  
( na bhāvanāya pahātabbo ;
- atthi ( dassanena pahātabbahetuko,  
( na dassanena pahātabbahetuko ;
- atthi ( bhāvanāya pahātabbahetuko,  
( na bhāvanāya pahātabbahetuko ;
- atthi ( savitakko,  
( avitakko ;
- atthi ( savicāro,  
( avicāro ;
- atthi ( sappīṭiko,  
( appīṭiko ;

- atthi { pītisahagato,  
          { na pītisahagato ;  
atthi { sukkasahagato,  
          { na sukkasahagato ;  
atthi { upekkhāsahagato,  
          { na upekkhāsahagato ;  
atthi { kāmāvacaro,  
          { na kāmāvacaro ;  
atthi { rūpāvacaro,  
          { na rūpāvacaro ;  
atthi { arūpāvacaro,  
          { na arūpāvacaro ;  
atthi { pariyāpanno,  
          { aparīyāpanno ;  
atthi { niyyāniko,  
          { anīyyāniko ;  
atthi { niyato,  
          { aniyato ;  
atthi { sa-uttaro,<sup>1</sup>  
          { anuttaro ;  
atthi { saraṇo,  
          { araṇo.<sup>2</sup>

Tividhena saṃkhārakkhandho :

- atthi { kusalo,  
          { ākusalo,  
          { avyākato ;  
... pe ... Evaṃ, &c.

## 4.

Duvidhena saṃkhārakkhandho :

- atthi { saraṇo,  
          { araṇo.

Tividhena saṃkhārakkhandho :

- atthi<sup>3</sup> { ajjhataṃmaṇo,  
          { bahiddhāmaṇo,  
          { ajjhatabhiddhāmaṇo.

... pe ... Evaṃ dasavidhena saṃkhārakkhandho.

DUKAMŪLAKAṆ.<sup>4</sup>

<sup>1</sup> K : uttaro.

<sup>2</sup> K : asaraṇo.

<sup>3</sup> B. and S<sup>d</sup> give the full Tikāṇ, abbreviated, beginning atthi sukhāya vedanāya sampayutto. . . .

<sup>4</sup> S<sup>d</sup> adds niṭṭhitaṇ, and always.

5.

Duvidhena saṅkhārakkhandho :

atthi {hetu,  
          {na hetu.

Tividhena saṅkhārakkhandho :

          {kusalo,  
atthi {akusalo,  
          {avyākato ;  
    . . . pe . . . Evaṃ, &c.

6.

Duvidhena saṅkhārakkhandho :

atthi<sup>1</sup> {saraṇo,  
          {araṇo.

Tividhena saṅkhārakkhandho :

          {kusalo,  
atthi {akusalo,  
          {avyākato ;  
    . . . pe . . . Evaṃ, &c.

7.

Duvidhena saṅkhārakkhandho :

atthi<sup>2</sup> {hetu,  
          {na hetu,

Tividhena saṅkhārakkhandho :

          {ajjhattārammaṇo,  
atthi {bahiddhārammaṇo,  
          {ajjhattabahiddhārammaṇo.  
    . . . pe . . . Evaṃ, &c.8.<sup>3</sup>

Duvidhena saṅkhārakkhandho :

atthi {saraṇo,  
          {araṇo.

Tividhena saṅkhārakkhandho :

          {ajjhattārammaṇo,  
atthi {bahiddhārammaṇo.  
          {ajjhattabahiddhārammaṇo.  
    . . . pe . . . Evaṃ dasavidhena saṅkharakkhandho.

TIKAMŪLAKAJ.

<sup>1</sup> S<sup>d</sup> : atthi sahetuko, atthi ahetuko.<sup>2</sup> S<sup>d</sup> gives abbreviated form of full Tikaj beginning atthi hetusampayutto. . . .<sup>3</sup> S<sup>d</sup> omits this section.

9.

Duvidhena saṅkhārakkhandho :

atthi {hetu,  
na hetu.

Tividhena saṅkhārakkhandho :

atthi {kusalo,  
akusalo,  
{avyākato ;  
. . . pe . . . Evaṃ, &c.

10.

Duvidhena saṅkhārakkhandho :

atthi {sahetuko,  
ahetuko.

Tividhena saṅkhārakkhandho :

atthi {sukhāya vedanāya sampayutto,  
dukkhāya vedanāya sampayutto,  
adukkhamasukhāya vedanāya sampayutto ;  
. . . pe . . . Evaṃ, &c.

11.

Duvidhena saṅkhārakkhandho :

atthi {hetusampayutto,  
hetuvippayutto.

Tividhena saṅkhārakkhandho :

atthi {vipāko,  
vipākadhammadhammo,  
{neva-vipāka-na-vipākadhammadhammo ;  
. . . pe . . . Evaṃ, &c.

12.

Duvidhena saṅkhārakkhandho :

atthi {hetu ceva sahetuko ca,  
sahetuko ceva na ca hetu.

Tividhena saṅkhārakkhandho :

atthi {upādiṇṇupādāniyo,  
anupādiṇṇupādāniyo,  
{anupādiṇṇ' anupādāniyo ;  
. . . pe . . . Evaṃ, &c.



## 13.

Duvidhena saṅkhārakkhandho :

atthi (hetu ceva hetusampayutto ca,  
(hetusampayutto ceva na ca hetu.

Tividhena saṅkhārakkhandho :

(saṅkiliṭṭha-saṅkilesiko,  
atthi - asaṅkiliṭṭha-saṅkilesiko,  
(asaṅkiliṭṭha-asaṅkilesiko;  
. . . pe . . . Evaṃ, etc.

## 14.

Duvidhena saṅkhārakkhandho :

atthi (na hetu sahetuko,  
(na hetu ahetuko.

Tividhena saṅkhārakkhandho :

(savitakka-savicāro,  
atthi - avitakka-vicāramatto,  
(avitakka-avicāro;  
. . . pe . . . Evaṃ, etc.

## 15.

Duvidhena saṅkhārakkhandho :

atthi (lokiyo,  
(lokuttaro.

Tividhena saṅkhārakkhandho :

(pītisahagato,  
atthi - sukkasahagato,  
(upekhāsahagato;  
. . . pe . . . Evaṃ, etc.

## 16.

Duvidhena saṅkhārakkhandho :

atthi (kenaci viññeyyo,  
(kenaci na viññeyyo.

Tividhena saṅkhārakkhandho :

(dassanena pahātabbo,  
atthi - bhāvanāya pahātabbo,  
(neva dassanena na bhāvanāya pahātabbo;  
. . . pe . . . Evaṃ, etc.

17.

Duvidhena saṅkhārakkhandho :

atthi { sāsavō,  
          } anāsavo.

Tividhena saṅkhārakkhandho :

atthi { ācayagāmī,  
          } apacayagāmī,  
          { nevācayagāmī na apacayagāmī ;  
... pe ... Evaṃ, &c.

18.

Duvidhena saṅkhārakkhandho :

atthi { āsavasampayutto,  
          } āsavavippayutto.

Tividhena saṅkhārakkhandho :

atthi { sekho,  
          } asekho,  
          { neva sekho nāsekho ;  
... pe ... Evaṃ, &c.

19.

Duvidhena saṅkhārakkhandho :

atthi { āsavo ceva sāsavō ca,  
          } sāsavō ceva no ca āsavo.

Tividhena saṅkhārakkhandho :

atthi { paritto,  
          } mahaggato,  
          } appamaṇo ;  
... pe ... Evaṃ, &c.

20.

Duvidhena saṅkhārakkhandho :

atthi { āsavo ceva āsavasampayutto ca,  
          } āsavo ceva no ca āsavo.

Tividhena saṅkhārakkhandho :

atthi { parittārammaṇo,  
          } mahaggatārammaṇo,  
          } appamāṇārammaṇo ;  
... pe ... Evaṃ, &c.

## 21.

Duvidhena saṅkhārakkhandho :

atthi 'āsavavippayutta-sāsavo,  
(āsavavippayutta-anāsavo.

Tividhena saṅkhārakkhandho

(hīno,  
atthi - majjhimo,  
(paṇīto ;  
. . . pe . . . Evaṃ, &c.

## 22.

Duvidhena saṅkhārakkhandho

atthi 'saṃyojanaṃ,  
(no saṃyojanaṃ.

Tividhena saṅkhārakkhandho :

(micchattaniyato,  
atthi - sammattaniyato,  
(aniyato ;  
. . . pe . . . Evaṃ, &c.

## 23.

Duvidhena saṅkhārakkhandho

atthi 'saṃyojaniyo,  
(asaṃyojaniyo.

Tividhena saṅkhārakkhandho :

(maggārammaṇo,  
atthi - maggahetuko,  
(maggādhipatī ;  
. . . pe . . . Evaṃ, &c.

## 24.

Duvidhena saṅkhārakkhandho :

atthi 'saṃyojanasampayutto,  
(saṃyojanavippayutto.

Tividhena saṅkhārakkhandho :

(uppanno,  
atthi - anuppanno,  
(uppādī ;  
. . . pe . . . Evaṃ, &c.

25.

Duvidhena saṅkhārakkhandho :

atthi (saṃyojanañ ceva saṃyojaniyo ca,  
(saṃyojaniyo ceva no ca saṃyojanaṃ).

Tividhena saṅkhārakkhandho :

(atīto,  
atthi anāgato,  
(paccuppanno;  
. . . pe . . . Evaṃ, &c.

26.

Duvidhena saṅkhārakkhandho :

atthi (saṃyojanañ ceva saṃyojanasampayutto ca,  
(saṃyojanasampayutto ceva no ca saṃyojanaṃ).

Tividhena saṅkhārakkhandho :

(atītārammaṇo,  
atthi anāgatārammaṇo,  
(paccuppannārammaṇo;  
. . . pe . . . Evaṃ, &c.

27.

Duvidhena saṅkhārakkhandho :

atthi (saṃyojanavippayutta-saṃyojaniyo,  
(saṃyojanavippayutta-asamyojaniyo).

Tividhena saṅkhārakkhandho :

(ajjhatto,  
atthi bahiddho,  
(ajjhatabhiddho;  
. . . pe . . . Evaṃ, &c.

28.

Duvidhena saṅkhārakkhandho :

atthi (gantho,  
(no gantho.

Tividhena saṅkhārakkhandho :

(ajjhataṃmaṇo,  
atthi bahiddhārammaṇo,  
(ajjhatabhiddhārammaṇo.  
. . . pe . . . Evaṃ dasavidhena saṅkhārakkhandho.

UBHATO VADDHAKAJ.<sup>1</sup>

<sup>1</sup> S<sup>d</sup>: ubhato-vaddhanakaj nitthitaj.

Sattavidhena saṅkhārakkhandho :

atthi	{ kusalo, akusalo, avyākato,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evaṃ sattavidhena saṅkhārakkhandho.

Aparo pi sattavidhena saṅkhārakkhandho :

atthi <sup>1</sup>	{ ajjhattārammaṇo, bahiddhārammaṇo, ajjhattabahiddhā- rammaṇo,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evaṃ sattavidhena saṅkhārakkhandho.

Catuvīsatividhena saṅkhārakkhandho : cakkhusamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo atthi avyākato ; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo, atthi avyākato ; cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā. Evaṃ catuvīsatividhena saṅkhārakkhandho.

Aparo pi catuvīsatividhena saṅkhārakkhandho : cakkhusamphassapaccayā saṅkhārakkhandho<sup>2</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo ; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo ; cakkhusamphassajā cetanā . . . pe . . . manosamphassajā cetanā. Evaṃ catuvīsatividhena saṅkhārakkhandho.

Tiṣṣavidhena saṅkhārakkhandho : cakkhusamphassapaccayā saṅkhārakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno ; sotasamphassapaccayā . . . pe . . . ghānasamphassapaccayā

<sup>1</sup> S<sup>d</sup> and B insert beginning of full Tikā : atthi sukhāya vedanāya sampayutto . . . atthi vipāko . . . pe . . .

<sup>2</sup> S<sup>d</sup> inserts atthi vipāko . . . pe . . . B inserts only atthi sukhāya vedanāya sampayutto . . . pe . . .

. . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāya-samphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassa-jā cetanā . . . pe . . . manosamphassajā cetanā. Evaṃ tiṇsavidhena saṅkhārakkhandho.

Bahuvidhena saṅkhārakkhandho: cakkhusamphassapaccayā saṅkhārakkhandho atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotāsamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhā-samphassapaccayā . . . pe . . . kāyasamphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho: atthi kusalo, atthi akusalo, atthi avyākato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassajā cetanā . . . pe . . . mano-samphassajā cetanā. Evaṃ bahuvidhenasaṅkhārakkhandho.

Aparo pi bahuvidhena saṅkhārakkhandho: cakkhusamphassapaccayā saṅkhārakkhandho atthi sukhāya vedanāya sampayutto, atthi dukkhāya vedanāya sampayutto, atthi adukkhamasukhāya vedanāya sampayutto . . . pe . . .,<sup>1</sup> atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; sotāsamphassapaccayā . . . pe . . . ghānasamphassapaccayā . . . pe . . . jivhāsamphassapaccayā . . . pe . . . kāya-samphassapaccayā . . . pe . . . manosamphassapaccayā saṅkhārakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhattabahiddhārammaṇo, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi अपरियāpanno; cakkhusamphassajā cetanā, . . . pe . . . mano-samphassajā cetanā. Evaṃ bahuvidhena saṅkhārakkhandho.

Ayaṃ vuccati saṅkhārakkhandho.<sup>2</sup>

### 1.

Tattha katamo viññāṇakkhandho?

Ekavidhena viññāṇakkhandho: phassasampayutto.

<sup>1</sup> S<sup>d</sup> inserts atthi vipāko.

<sup>2</sup> S<sup>d</sup>: . . . pe . . . saṅkhārakkhandho niṭṭhito.

Duvidhena viññāṇakkhandho : atthi sahetuko, atthi ahetuko.

Tividhena viññāṇakkhandho : atthi kusalo, atthi akusalo, atthi avyākato.

Catubbidhena viññāṇakkhandho : atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno.

Pañcavidhena viññāṇakkhandho : atthi sukhindriya-sampayutto, atthi dukkhindriyasampayutto, atthi somanassindriyasampayutto, atthi domanassindriyasampayutto, atthi upekkhindriyasampayutto.

Chabbidhena viññāṇakkhandho : cakkhuvīññāṇaṃ sota-viññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ. Evaṃ chabbidhena viññāṇakkhandho.

Sattavidhena viññāṇakkhandho : cakkhuvīññāṇaṃ . . . pe . . . kāyaviññāṇaṃ manodhātu manoviññāṇadhātu. Evaṃ sattavidhena viññāṇakkhandho.

Aṭṭhavidhena viññāṇakkhandho : cakkhuvīññāṇaṃ . . . pe . . . kāyaviññāṇaṃ : atthi sukkasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu. Evaṃ aṭṭhavidhena viññāṇakkhandho.

Navavidhena viññāṇakkhandho : cakkhuvīññāṇaṃ . . . pe . . . kāyaviññāṇaṃ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ navavidhena viññāṇakkhandho.

Dasavidhena viññāṇakkhandho : cakkhuvīññāṇaṃ . . . pe . . . kāyaviññāṇaṃ atthi sukkasahagataṃ, atthi dukkhasahagataṃ, manodhātu, manoviññāṇadhātu atthi kusalā, atthi akusalā, atthi avyākata. Evaṃ dasavidhena viññāṇakkhandho.

[*These Ten Categories are now repeated, as in the case of foregoing Khandhā. Only the varying factors—Duvidhena, Tividhena—are given. The others are to be understood as set forth under Section 1.*]

## 2.

Duvidhena viññāṇakkhandho :

atthi (sahetuko,  
(ahetuko.

Tividhena viññāṇakkhandho :

(sukkhāya vedanāya sampayutto,  
atthi - dukkhāya vedanāya sampayutto,  
(adukkhamasukkhāya vedanāya sampayutto ;

atthi { vipāko,  
vipākadhammadhammo,  
neva-vipāka-na-vipākadhammadhammo ;  
... pe ...  
atthi { ajjhattārammaṇo,  
bahiddhārammaṇo,  
ajjhattabahiddhārammaṇo.<sup>1</sup>  
... pe ... Evaṃ dasavidhena viññāṇakkhandho.

3.<sup>2</sup>

Duvidhena viññāṇakkhandho :<sup>3</sup>

atthi { hetusampayutto,  
hetuvippayutto ;  
atthi { na hetu sahetuko,  
na hetu ahेतuko ;  
atthi { lokiyo,  
lokuttaro ;  
atthi { kenaci viññeyyo,  
kenaci na viññeyyo ;  
atthi { sāsavo,  
anāsavo ;  
atthi { āsavasampayutto,  
āsavavippayutto ;  
atthi { āsavavippayutta-sāsavo,  
āsavavippayutta-anāsavo ;  
atthi { saṃyojaniyo,  
asaṃyojaniyo ;  
atthi { saṃyojanasampayutto,  
saṃyojanavippayutto ;  
atthi { saṃyojanavippayutta-saṃyojaniyo,  
saṃyojanavippayutta-asaṃyojaniyo ;  
atthi ganthaniyo . . .  
atthi oghaniyo . . .  
atthi yoganiyo . . .  
atthi nivaraniyo . . .

<sup>1</sup> So S<sup>d</sup>, which, however, omits the first triplet. K. and B. give full Tikāṇ.

<sup>2</sup> S<sup>d</sup> gives here an additional series; under Duvidhena only sahetuko, ahेतuko; under Tividhena: . . . vipāko . . . pe . . . ajjhattārammaṇo . . .

<sup>3</sup> Much abbreviated in S<sup>d</sup>.



- atthi (parāmattho,  
(aparāmattho ;
- atthi (parāmāśasampayutto,  
(parāmāśavippayutto ;
- atthi (parāmāśavippayutta-parāmattho,  
(parāmāśavippayutta-aparāmattho ;
- atthi (upādīṇo,  
(anupādīṇo ;
- atthi (upādānasampayutto,  
(upādānavippayutto ;
- atthi (upādānavippayutta-upādāniyo,  
(upādānavippayutta-anupādāniyo ;
- atthi (saṅkilesiko,  
(asaṅkilesiko ;
- atthi (saṅkiliṭṭho,  
(asaṅkiliṭṭho ;
- atthi (kilesasampayutto,  
(kilesavippayutto ;
- atthi (kilesavippayutta-saṅkilesiko,  
(kilesavippayutta-asaṅkilesiko ;
- atthi (dassanena pahātabbo,  
(na dassanena pahātabbo ;
- atthi bhāvanāya pahātabbo . . .
- atthi dassanena pahātabbahetuko . . .
- atthi bhāvanāya pahātabbahetuko . .
- atthi (savitakko,  
(avitakko ;
- atthi savicāro . . .
- atthi sappīṭiko . . .
- atthi (pītisahagato,  
(na pītisahagato ;
- atthi sukkasahagato . . .
- atthi upekkhāsahagato . . .
- atthi (kāmaṇvacaro,  
(na kāmaṇvacaro ;
- atthi rūpāṇvacaro . . .
- atthi arūpāṇvacaro . . .
- atthi (pariyāpanno,  
(aparīyāpanno ;
- atthi niyyāniko . . .
- atthi niyato . . .
- atthi sa-uttaro . . .
- atthi saraṇo . . .

Tividhena viññāṇakkhandho :

(kusalo,  
atthi - akusalo,  
(avyākato.  
. . . pe . . . Evaṃ, &c.

4.

Duvidhena viññāṇakkhandho :

(saraṇo,  
atthi - araṇo.

Tividhena viññāṇakkhandho :<sup>1</sup>

(ajjhataṇṇammanā,  
atthi - bahiddhārammanā,  
(ajjhatabahiddhārammanā.  
. . . pe . . . Evaṃ, &c.

DUKAMŪLAKAJ.

5.

Duvidhena viññāṇakkhandho :

(sahetuko,  
atthi - ahetuko.

Tividhena viññāṇakkhandho :

(kusalo,  
atthi - akusalo,  
(avyākato ;  
. . . pe . . . Evaṃ, &c.

6.

Duvidhena viññāṇakkhandho :<sup>2</sup>

(saraṇo,  
atthi - araṇo.

Tividhena viññāṇakkhandho :

(kusalo,  
atthi - akusalo,  
(avyākato ;  
. . . pe . . . Evaṃ, &c.

<sup>1</sup> S<sup>d</sup> and B. give first and last triplets of full Tikaj :  
sukhāya vedanāya sampayutto. . . .

<sup>2</sup> S<sup>d</sup> has instead hetusampayutto, hetuvippayutto.  
B. follows S<sup>d</sup>, but adds . . . pe . . . atthi saraṇo . . .

## 7.

Duvidhena viññāṇakkhandho :<sup>1</sup>

atthi {sahetuko,  
          {ahetuko.

Tividhena viññāṇakkhandho :<sup>2</sup>

          {ajjhattārammaṇo,  
atthi - bahiddhārammaṇo,  
          {ajjhattabahiddhārammaṇo.  
    . . . pe . . . Evaṃ, &c.

8.<sup>3</sup>

Duvidhena viññāṇakkhandho :<sup>4</sup>

atthi {saraṇo,  
          {araṇo.

Tividhena viññāṇakkhandho :

          {ajjhattārammaṇo,  
atthi - bahiddhārammaṇo,  
          {ajjhattabahiddhārammaṇo.  
    . . . pe . . . Evaṃ, &c.

TIKAMŪLAKAJ.

## 9.

Duvidhena viññāṇakkhandho :

atthi {sahetuko,  
          {ahetuko.

Tividhena viññāṇakkhandho :

          {kusalo,  
atthi - akusalo,  
          {avyākato ;  
    . . . pe . . . Evaṃ, &c.

<sup>1</sup> S<sup>d</sup> has instead na hetu sahetuko, and full Dukaṇ greatly abbreviated.

<sup>2</sup> S<sup>d</sup> as in Section 6. B. inserts : atthi sukhāya vedanāya sampayutto . . . atthi vipāko . . . pe . . .

<sup>3</sup> S<sup>d</sup> gives an additional series ; under Duvidhena : . . . sahetuko, ahetuko ; under Tividhena, first and last terms (sukhāya vedanāya, &c.) of full Tikaj.

<sup>4</sup> S<sup>d</sup> : na hetu sahetuko, and abbreviated Dukaṇ. B. inserts : atthi hetusampayutto, atthi hetuvippayutto ; . . . pe . . .

## 10.

Duvidhena viññāṇakkhandho :

atthi {hetusampayutto,  
          {hetuvippayutto.

Tividhena viññāṇakkhandho :

          (sukhāya vedanāya sampayutto,  
atthi - dukkhāya vedanāya sampayutto.  
          (adukkhamasukhāya vedanāya sampayutto :  
... pe ... Evaṃ, &c.

## 11.

Duvidhena viññāṇakkhandho :

atthi {na hetu sahetuko,<sup>1</sup>  
          {na hetu ahetuko.

Tividhena viññāṇakkhandho :<sup>2</sup>

          (vipāko,  
atthi - vipākadhammadhammo,  
          (neva-vipāka-na-vipākadhammadhammo ;  
... pe ... Evaṃ, &c.

## 12.

Duvidhena viññāṇakkhandho :

atthi {lokiyo,  
          {lokuttaro.

Tividhena viññāṇakkhandho :

          (upādinnupādāniyo,  
atthi - anupādinnupādāniyo,  
          (anupādinn'anupādāniyo ;  
... pe ... Evaṃ, &c.

NOTE.—Yathā saññākkhandhassa Ubhatovadḍhanakaj  
evaṃ viññāṇakkhandhassa vitthāretabbaj<sup>3</sup>

UBHATO VADḌHAKAJ.

<sup>1</sup> S<sup>d</sup> has instead atthi nīvaraṇiyo. . . .

<sup>2</sup> S<sup>d</sup> has instead atthi ajjhāttārammaṇo. . . .

<sup>3</sup> So S<sup>d</sup>. K. and B. give full text as for saññākkhandho,  
pp. 34 foll.

Sattavidhena viññāṇakkhandho :

atthi	{ kusalo, akusalo, avyākato,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evay sattavidhena viññāṇakkhandho.

Aparo pi viññāṇakkhandho :

atthi <sup>1</sup>	{ ajjhattārammaṇo, bahiddhārammaṇo, ajjhatabhiddhā- rammaṇo,	atthi	{ kāmāvacaro, rūpāvacaro, arūpāvacaro, apariyāpanno.
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Evay sattavidhena viññāṇakkhandho.

Catuvīsatividhena viññāṇakkhandho : cakkhusamphassa-paccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato; sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyākato; cakkhuvīññāṇaṇ . . . pe . . . manovīññāṇaṇ. Evay catuvīsatividhena viññāṇakkhandho.

Aparo pi catuvīsatividhena viññāṇakkhandho : cakkhusamphassapaccayā viññāṇakkhandho atthi<sup>2</sup> ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo : sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi ajjhattārammaṇo, atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo; cakkhuvīññāṇaṇ . . . pe . . . manovīññāṇaṇ. Evay catuvīsatividhena viññāṇakkhandho.

Tiṇṇasavidhena viññāṇakkhandho : cakkhusamphassapaccayā viññāṇakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; sotasamphassapaccayā . . . ghānasamphassapaccayā . . . jivhāsamphassapaccayā . . . kāyasamphassapaccayā . . . manosamphassapaccayā viññāṇakkhandho atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi apariyāpanno; cakkhu-

<sup>1</sup> S<sup>d</sup> and B: atthi sukhāya vedanāya sampayutto . . . atthi ajjhattārammaṇo . . .

<sup>2</sup> S<sup>d</sup> and B. insert atthi vipāko . . . pe . . .

viññāṇaṃ . . . pe . . . manoviññāṇaṃ. Evaṃ tiṇṇasāva-  
hena viññāṇakkhandho.

Bahuvīdheṇa viññāṇakkhandho: cakkhusamphassa-  
paccayā viññāṇakkhandho atthi kusalo, atthi akusalo,  
atthi avyakato, atthi kāmāvacaro, atthi rūpāvacaro, atthi  
arūpāvacaro, atthi aparīyāpanno; sotasaṃphassa-paccayā  
. . . ghāṇasaṃphassa-paccayā . . . jīvhasaṃphassa-paccayā  
. . . kāyasaṃphassa-paccayā . . . manosaṃphassa-paccayā  
viññāṇakkhandho atthi kusalo, atthi akusalo, atthi avyā-  
kato, atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāva-  
caro, atthi aparīyāpanno; cakkhuvīññāṇaṃ . . . pe . . .  
manoviññāṇaṃ. Evaṃ bahuvīdheṇa viññāṇakkhandho.

Aparo pi bahuvīdheṇa viññāṇakkhandho: cakkhusaṃ-  
phassa-paccayā viññāṇakkhandho<sup>1</sup> atthi ajjhataṇṇamāṇo,  
atthi bahiddhārammaṇo, atthi ajjhatabhiddhārammaṇo,  
atthi kāmāvacaro, atthi rūpāvacaro, atthi arūpāvacaro, atthi  
aparīyāpanno; sotasaṃphassa-paccayā . . . ghāṇasaṃ-  
phassa-paccayā . . . jīvhasaṃphassa-paccayā . . . kāyasaṃ-  
phassa-paccayā . . . manosaṃphassa-paccayā viññāṇak-  
khandho atthi ajjhataṇṇamāṇo, atthi bahiddhārammaṇo,  
atthi ajjhatabhiddhārammaṇo, atthi kāmāvacaro, atthi  
rūpāvacaro, atthi arūpāvacaro, atthi aparīyāpanno; cakk-  
huvīññāṇaṃ . . . pe . . . manoviññāṇaṃ. Evaṃ bahuvīd-  
heṇa viññāṇakkhandho.

Ayaṃ vuccati viññāṇakkhandho.

#### ABHIDHAMMA BHĀJANĪYAṂ.<sup>2</sup>

Pañcakkhandhā: — rūpakkkhandho, vedanākkhandho,  
saññākkhandho, saṃkhārakkhandho, viññāṇakkhandho.

Pañcannaṃ khandhāṇaṃ kati kusalā, kati akusalā, kati  
avyakatā,<sup>3</sup> kati sukhāya vedanāya sampayuttā . . . pe . . .  
kati saraṇā, kati araṇā?

<sup>1</sup> S<sup>d</sup>: atthi sukhāya vedanāya sampayutto . . . pe . . .  
atthi vipāko . . . pe . . ., &c. B., as S<sup>d</sup>, but omitting  
atthi vipāko . . .

<sup>2</sup> So K. and B. S<sup>d</sup>: Viññāṇakkhandho nīṭṭhito.  
Abhidhamma bhājanīyaṃ nīṭṭhitaṃ.

<sup>3</sup> In K. and B. . . . pe . . . begins here, the following  
question being omitted.

Rūpakkkhandho avyākato; cattāro khandhā siyā kusalā siyā akusalā siyā avyākata. Dve khandhā na vattabbā sukhāya vedanāya sampayuttā ti pi, dukkhāya vedanāya sampayuttā ti pi, ādukkhamasukhāya vedanāya sampayuttā ti pi; tayo khandhā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkkhamasukhāya vedanāya sampayuttā. Rūpakkkhandho neva-vipāka-na-vipākadhammadhammo; cattāro khandhā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā. Rūpakkkhandho siyā upādinnupādāniyo siyā anupādinnupādāniyo; cattāro khandhā siyā upādinnupādāniyā siyā anupādinnupādāniyā siyā anupādinnupādāniyā.<sup>1</sup> Rūpakkkhandho asañkiliṭṭha-sañkilesiko; cattāro khandhā siyā saṅkiliṭṭha-sañkilesikā siyā asañkiliṭṭha-sañkilesikā siyā asañkiliṭṭha-asañkilesikā. Rūpakkkhandho avitakka-avicāro; tayo khandhā siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā; saṅkhārakkhandho siyā savitakka-savicāro siyā avitakka-vicāramatto siyā avitakka-avicāro, siyā na vattabbo savitakka-savicāro<sup>2</sup> ti pi avitakka-vicāramatto ti pi avitakka-avicāro ti pi. Rūpakkkhandho na vattabbo pītisahagato ti pi sukkhasahagato ti pi upekkhāsahagato ti pi; vedanākkhandho siyā pītisahagato na sukkhasahagato na upekkhāsahagato siyā na vattabbo pītisahagato ti. Tayo khandhā siyā pītisahagatā siyā sukkhasahagatā siyā upekkhāsahagatā siyā na vattabbā pītisahagatā ti pi sukkhasahagatā ti pi upekkhāsahagatā ti pi. Rūpakkkhandho neva dassanena na bhāvanāya pahātabbo; cattāro khandhā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā. Rūpakkkhandho neva dassanena na bhāvanāya pahātabbahetuko; cattāro khandhā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā. Rūpakkkhandho neva ācayagāmi siyā apacayagāmi siyā neva ācayagāmi na apacayagāmi. Rūpakkkhandho neva sekho nāsekho; cattāro khandhā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā. Rūpakkkhandho paritto; cattāro khandhā siyā parittā siyā mahagatā siyā appamāṇā. Rūpakkkhandho anārammaṇo; cattāro khandhā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā

<sup>1</sup> K: anupādinnānupādāniyā.

<sup>2</sup> S<sup>d</sup> has savicāro only.

ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi. Rūpakkhando majjhimo; cattāro khandhā siyā hīnā siyā majjhimā siyā paṇīta. Rūpakkhando aniyato; cattāro khandhā siyā micchattaniyatā siyā sammattaniyatā siyā aniyatā. Rūpakkhando anārammaṇo; cattāro khandhā siyā maggārammaṇā siyā maggaḥetukā siyā maggādhīpatino siyā na vattaḇḇā maggārammaṇā ti pi maggaḥetukā ti pi maggādhīpatino ti pi. Siyā uppannā siyā anuppannā siyā uppādīno. Siyā atītā siyā anāgatā siyā paccuppannā. Rūpakkhando anārammaṇo; cattāro khandhā siyā atītārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattaḇḇā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhata siyā bahiddhā siyā ajjhata - bahiddhā. Rūpakkhando anārammaṇo; cattāro khandhā siyā ajjhataārammaṇā siyā bahiddhārammaṇā siyā ajjhata - bahiddhārammaṇā siyā na vattaḇḇā ajjhataārammaṇā ti pi bahiddhārammaṇā ti pi ajjhata - bahiddhārammaṇā ti pi. Cattāro khandhā anidassana - appaṭighā; rūpakkhando siyā sanidassana - sappaṭigho siyā anidassana - sappaṭigho.

Cattāro khandhā na hetū;<sup>1</sup> saṅkhārakkhandho siyā hetu siyā na hetu. Rūpakkhando ahetuko; cattāro khandhā siyā sahetukā siyā ahetukā. Rūpakkhando hetuvippayutto; cattāro khandhā siyā hetusampayuttā siyā hetuvippayuttā. Rūpakkhando na vattaḇḇo hetu ceva sahetuko cāti<sup>2</sup> pi, sahetuko ceva na ca hetūti pi;<sup>3</sup> tayo khandhā na vattaḇḇā hetū ceva sahetukā cāti pi, siyā sahetukā ceva na ca hetū, siyā na vattaḇḇā sahetukā ceva na ca hetūti pi;<sup>3</sup> saṅkhārakkhandho siyā hetu ceva sahetuko ca, siyā sahetuko ceva na ca hetu, siyā na vattaḇḇo hetu ceva sahetuko cāti pi sahetuko ceva na ca hetūti pi.<sup>3</sup> Rūpakkhando na vattaḇḇo hetu ceva hetusampayutto cāti pi, hetusampayutto ceva na ca hetūti pi;<sup>3</sup> tayo khandhā na vattaḇḇā hetū ceva hetusampayuttā cāti pi, siyā hetusampayuttā ceva na ca hetū, siyā na vattaḇḇā hetusampayuttā ceva na ca hetūti pi; saṅkhārakkhandho siyā hetū ceva hetusampayutto ca, siyā hetusampayutto ceva na ca hetu, siyā na vattaḇḇo hetu ceva hetusampayutto cāti pi hetusampayutto ceva na ca hetūti pi. Rūpakkhando na<sup>5</sup> hetu

<sup>1</sup> S<sup>d</sup> never has hetū.

<sup>2</sup> S<sup>d</sup> and B. omit ca before ti and ti pi always.

<sup>3</sup> S<sup>d</sup>: hetu ti pi.

<sup>4</sup> S<sup>d</sup>: hetu.

<sup>5</sup> S<sup>d</sup> has na ca.



ahetuko ; tayo khandhā siyā na hetū sahetukā siyā na hetū ahetukā ; saṅkhārakkhandho siyā na hetu sahetuko siyā na hetu ahetuko siyā na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi.

Sappaccayā. Saṅkhatā. Cattāro khandhā anidassanā ; rūpakkkhandho siyā sanidassano siyā anidassano. Cattāro khandhā appatighā ; rūpakkkhandho siyā sappatigho siyā appatigho. Rūpakkkhandho rūpaṇ ; cattāro khandhā arūpā. Rūpakkkhandho lokiyo ; cattāro khandhā siyā lokiyā siyā lokuttarā. Kenaci viññeyyā, kenaci na viññeyyā.

Cattāro khandhā no āsavā ; saṅkhārakkhandho siyā āsavo siyā no āsavo.<sup>1</sup> Rūpakkkhandho sāsavo ; cattāro khandhā siyā sāsavā siyā anāsavā. Rūpakkkhandho āsavavippayutto ; cattāro khandhā siyā āsavasampayuttā siyā āsavavippayuttā. Rūpakkkhandho na vattabbo āsavo ceva sāsavo cāti,<sup>2</sup> sāsavo ceva no ca āsavo ; tayo khandhā na vattabbā āsavā ceva sāsavā cāti,<sup>2</sup> siyā sāsavā ceva no ca āsavā, siyā na vattabbā sāsavā ceva no ca āsavā ti ; saṅkhārakkhandho siyā āsavo ceva sāsavo ca, siyā sāsavo ceva no ca āsavo, siyā na vattabbo āsavo ceva sāsavo cāti pi sāsavo ceva no ca āsavo ti pi. Rūpakkkhandho na vattabbo āsavo ceva āsavasampayutto cāti pi āsavasampayutto ceva no ca āsavo ti pi ; tayo khandhā na vattabbā āsavā ceva āsavasampayuttā cāti siyā āsavasampayuttā ceva no ca āsavā, siyā na vattabbā āsavasampayuttā ceva no ca āsavā ti ; saṅkhārakkhandho siyā āsavo ceva āsavasampayutto ca, siyā āsavasampayutto ceva no ca āsavo, siyā na vattabbo āsavo ceva āsavasampayutto cāti pi, āsavasampayutto ceva no ca āsavo ti pi. Rūpakkkhandho āsavavippayutta-sāsavo ; cattāro khandhā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Cattāro khandhā no saṃyojanā ; saṅkhārakkhandho siyā saṃyojanaṇ siyā no saṃyojanaṇ. Rūpakkkhandho saṃyojaniyo ; cattāro khandhā siyā saṃyojaniyā siyā asaṃyojaniyā. Rūpakkkhandho saṃyojanavippayutto ; cattāro khandhā siyā saṃyojanasampayuttā siyā saṃyojanavippayuttā. Rūpakkkhandho na vattabbo saṃyojanaṇ ceva saṃyojaniyo cāti, saṃyojaniyo ceva no ca saṃyojanaṇ ; tayo khandhā na vattabbā saṃyojanā ceva saṃyojaniyā cāti, siyā saṃyojaniyā

<sup>1</sup> S<sup>d</sup> : siyā no āsavo siyā no anāsavo.

<sup>2</sup> S<sup>d</sup> and B. : ti only.

ceva no ca saṃyojanā, siyā na vattabbā saṃyojaniyā ceva no ca saṃyojanā ti; saṅkhārakkhandho siyā saṃyojanañ ceva saṃyojaniyo ca, siyā saṃyojaniyo ceva no ca saṃyojanañ, siyā na vattabbo saṃyojanañ ceva saṃyojaniyo cāti pi saṃyojaniyo ceva no ca saṃyojanan ti pi. Rūpakkhandho na vattabbo saṃyojanañ ceva saṃyojanasampayutto cāti pi, saṃyojanasampayutto ceva no ca saṃyojanan ti pi; tayo khandhā na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti, siyā saṃyojanasampayuttā ceva no ca saṃyojanā, siyā na vattabbā saṃyojanasampayuttā ceva no ca saṃyojanā ti; saṅkhārakkhandho siyā saṃyojanañ ceva saṃyojanasampayutto ca, siyā saṃyojanasampayutto ceva no ca saṃyojanañ, siyā na vattabbo saṃyojanañ ceva saṃyojanasampayutto cāti pi, saṃyojanasampayutto ceva no ca saṃyojanan ti pi. Rūpakkhandho saṃyojanavippayutta-saṃyojaniyo; cattāro khandhā siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asamyojaniyā, siyā na vattabbā saṃyojanavippayutta-saṃyojaniyā ti pi saṃyojanavippayutta-asamyojaniyā ti pi.

Cattāro khandhā no ganthā: saṅkhārakkhandho siyā gantho siyā no gantho. Rūpakkhandho ganthaniyo; cattāro khandhā siyā ganthaniyā siyā aganthaniyā. Rūpakkhandho ganthavippayutto; cattāro khandhā siyā ganthasampayuttā siyā ganthavippayuttā. Rūpakkhandho na vattabbo gantho ceva ganthaniyo cāti, ganthaniyo ceva no ca gantho; tayo khandhā na vattabbā ganthā ceva ganthaniyā cāti, siyā ganthaniyā ceva no ca ganthā, siyā na vattabbā ganthaniyā ceva no ca ganthā ti; saṅkhārakkhandho siyā gantho ceva ganthaniyo ca, siyā ganthaniyo ceva no ca gantho, siyā na vattabbo gantho ceva ganthaniyo cāti pi, ganthaniyo ceva no ca gantho ti pi. Rūpakkhandho na vattabbo gantho ceva ganthasampayutto cāti pi, ganthasampayutto ceva no ca gantho ti pi; tayo khandhā na vattabbā ganthā ceva ganthasampayuttā cāti, siyā ganthasampayuttā ceva no ca ganthā, siyā na vattabbā ganthasampayuttā ceva no ca ganthā ti; saṅkhārakkhandho siyā gantho ceva ganthasampayutto ca, siyā ganthasampayutto ceva no ca gantho, siyā na vattabbo gantho ceva ganthasampayutto cāti pi, ganthasampayutto ceva no ca gantho ti pi. Rūpakkhandho ganthavippayutta-ganthaniyo; cattāro khandhā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā, siyā na vattabbā ganthavippayutta-ganthaniyā ti pi ganthavippayutta-aganthaniyā ti pi.

Cattāro khandhā no oghā . . . pe . . . no yogā . . . pe . . .

Cattāro khandhā no nīvaraṇā;<sup>1</sup> saṅkhārakkhandho siyā nīvaraṇaṇ siyā no nīvaraṇaṇ. Rūpakkhando nīvaraṇiyo, cattāro khandhā siyā nīvaraṇiyā siyā anīvaraṇiyā; rūpakkhando nīvaraṇavippayutto, cattāro khandhā siyā nīvaraṇasampayuttā siyā nīvaraṇavippayuttā. Rūpakkhando na vattabbo nīvaraṇaṇ ceva nīvaraṇiyo cāti, nīvaraṇiyo ceva no ca nīvaraṇaṇ; tayo khandhā na vattabbā nīvaraṇaṇ ceva nīvaraṇiyā cāti, siyā nīvaraṇiyā ceva no ca nīvaraṇā, siyā na vattabbā nīvaraṇiyā ceva no ca nīvaraṇā ti; saṅkhārakkhandho siyā nīvaraṇaṇ ceva nīvaraṇiyo ca, siyā nīvaraṇiyo ceva no ca nīvaraṇaṇ, siyā na vattabbo nīvaraṇaṇ ceva nīvaraṇiyo cāti pi nīvaraṇiyo ceva no ca nīvaraṇan ti pi. Rūpakkhando na vattabbo nīvaraṇaṇ ceva nīvaraṇasampayutto cāti pi nīvaraṇasampayutto ceva no ca nīvaraṇan ti pi; tayo khandhā na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā cā ti, siyā nīvaraṇasampayuttā ceva no ca nīvaraṇā siyā na vattabbā nīvaraṇasampayuttā ceva no ca nīvaraṇā ti; saṅkhārakkhandho siyā nīvaraṇaṇ ceva nīvaraṇasampayutto ca, siyā nīvaraṇasampayutto ceva no ca nīvaraṇaṇ, siyā na vattabbo nīvaraṇaṇ ceva nīvaraṇasampayutto cāti pi nīvaraṇasampayutto ceva no ca nīvaraṇan ti pi. Rūpakkhando nīvaraṇavippayutta-nīvaraṇiyo; cattāro khandhā siyā nīvaraṇavippayutta-nīvaraṇiyā, siyā nīvaraṇavippayutta-anīvaraṇiyā, siyā na vattabbā nīvaraṇavippayutta-nīvaraṇiyā ti pi nīvaraṇavippayutta-anīvaraṇiyā ti pi.

Cattāro khandhā no parāmāsā; saṅkhārakkhandho siyā parāmāso siyo no parāmāso. Rūpakkhando parāmattho; cattāro khandhā siyā parāmatthā siyā aparāmatthā. Rūpakkhando parāmāsavippayutto; tayo khandhā siyā parāmāsasampayuttā siyā parāmāsavippayuttā; saṅkhārakkhandho siyā parāmāsasampayutto siyā parāmāsavippayutto siyā na vattabbo parāmāsasampayutto ti pi parāmāsavippayutto ti pi. Rūpakkhando na vattabbo parāmāso ceva parāmattho cāti pi, parāmattho ceva no ca parāmāso; tayo khandhā na vattabbā parāmāsā ceva parāmatthā cāti, siyā parāmatthā ceva no ca parāmāsā, siyā na vattabbā parāmatthā ceva no ca parāmāsā ti; saṅkhārakkhandho siyā parāmāso ceva parāmattho ca, siyā parāmattho ceva no ca parāmāso, siyā na vattabbo parāmāso ceva parāmattho cāti pi, parāmattho ceva no ca parāmāso ti pi. Rūpakkhando parāmāsavippayutta-parāmattho; cattāro khandhā siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippa-

<sup>1</sup> S<sup>d</sup> has . . . pe . . . down to the next paragraph.

yutta-aparāmaṭṭhā siyā na vattabbā parāmāsavippayutta-parāmaṭṭhā ti pi parāmāsavippayutta-aparāmaṭṭhā ti pi.

Rūpakkhando anārammaṇo; cattāro khandhā sarammaṇā. Cattāro khandhā no cittā; viññāpakkhando cittaṃ.<sup>1</sup> Tayo khandhā cetasikā; dve khandhā acetasikā. Tayo khandhā cittasampayuttā; rūpakkhando cittavippayutto; viññāpakkhando na vattabbo cittena sampayutto ti pi cittena vippayutto ti pi. Tayo khandhā citta-saṃsaṭṭhā: rūpakkhando cittavisaṃsaṭṭho; viññāpakkhando na vattabbo cittena saṃsaṭṭho ti pi cittena visaṃsaṭṭho ti pi. Tayo khandhā citta-samuṭṭhānā; viññāpakkhando no citta-samuṭṭhāno; rūpakkhando siyā citta-samuṭṭhāno siyā no citta-samuṭṭhāno. Tayo khandhā citta-sahabhūno; viññāpakkhando no citta-sahabhū; rūpakkhando citta-sahabhū siyā no citta-sahabhū. Tayo khandhā citta-nuparivattino; viññāpakkhando no citta-nuparivatti. rūpakkhando siyā citta-nuparivatti siyā no citta-nuparivatti. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhānā; dve khandhā no citta-saṃsaṭṭha-samuṭṭhānā. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhāna-sahabhūno; dve khandhā no citta-saṃsaṭṭha-samuṭṭhāna-sahabhūno. Tayo khandhā citta-saṃsaṭṭha-samuṭṭhānā-nuparivattino; dve khandhā no citta-saṃsaṭṭha-samuṭṭhānā-nuparivattino.

Tayo khandhā bahirā: viññāpakkhando ajjhattiko;<sup>2</sup> rūpakkhando siyā ajjhattiko, siyā bahiro. Cattāro khandhā no upādā;<sup>3</sup> rūpakkhando siyā upādā siyā no upādā, siyā upādāṇo siyā anupādāṇo.

Cattāro khandhā no upādānā; samkhārakkhandho siyā upādānaṃ siyā no upādānaṃ. Rūpakkhando upādāniyo: cattāro khandhā siyā upādāniyā siyā anupādāniyā. Rūpakkhando upādānavippayutto; cattāro khandhā siyā upādānasampayuttā siyā upādānavippayuttā. Rūpakkhando na vattabbo upādānaṃ ceva upādāniyo cāti. upādāniyo ceva no ca upādānaṃ; tayo khandhā na vattabbā upādānā ceva upādāniyā cāti, siyā upādāniyā ceva no ca upādānā, siyā na vattabbā upādāniyā ceva no ca upādānā ti; samkhārakkhandho siyā upādānaṃ ceva upādāniyo ca, siyā upādāniyo ceva no ca upādānaṃ, siyā na vattabbo upādānaṃ ceva upādāniyo cāti pi, upādāniyo ceva no ca upādānaṃ ti pi. Rūpakkhando na vattabbo upādānaṃ ceva upādānasam-

<sup>1</sup> S<sup>d</sup> and B. invert the order of these two alternatives.

<sup>2</sup> S<sup>d</sup> and B. invert the order of these two alternatives.

<sup>3</sup> K: nupādā and nupādānā always.

payutto cāti pi, upādānasampayutto ceva no ca upādānaṃ ti pi; tayo khandhā na vattabbā upādānaṃ ceva upādānasampayuttā cāti, siyā upādānasampayuttā ceva no ca upādānaṃ, siyā na vattabbā upādānasampayuttā ceva no ca upādānaṃ ti; saṃkhārakkhandho siyā upādānaṃ ceva upādānasampayutto ca, siyā upādānasampayutto ceva no ca upādānaṃ, siyā na vattabbo upādānaṃ ceva upādānasampayutto ti pi, upādānasampayutto ceva no ca upādānaṃ ti pi. Rūpakkhando upādānavippayutta - upādāniyo; cattāro khandhā siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā, siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.

Cattāro khandhā no kilesā: saṃkhārakkhandho siyā kilesa siyā no kilesa; rūpakkhando saṃkilesiko; cattāro khandhā siyā saṃkilesikā siyā asaṃkilesikā; rūpakkhando asaṃkiliṭṭho; cattāro khandhā siyā saṃkiliṭṭhā siyā asaṃkiliṭṭhā; rūpakkhando kilesavippayutto; cattāro khandhā siyā kilesasampayuttā siyā kilesavippayuttā. Rūpakkhando na vattabbo kilesa ceva saṃkilesiko cāti, saṃkilesiko ceva no ca kilesa; tayo khandhā na vattabbā kilesā ceva saṃkilesikā cāti, siyā saṃkilesikā ceva no ca kilesā, siyā na vattabbā saṃkilesikā ceva no ca kilesā ti; saṃkhārakkhandho siyā kilesa ceva saṃkilesiko ca, siyā saṃkilesiko ceva no ca kilesa, siyā na vattabbo kilesa ceva saṃkilesiko cāti pi, saṃkilesiko ceva no ca kilesa ti pi. Rūpakkhando na vattabbo kilesa ceva saṃkiliṭṭho cāti pi saṃkiliṭṭho ceva no ca kilesa ti pi; tayo khandhā na vattabbā kilesā ceva saṃkiliṭṭhā cāti, siyā saṃkiliṭṭhā ceva no ca kilesā, siyā na vattabbā saṃkiliṭṭhā ceva no ca kilesā ti; saṃkhārakkhandho siyā kilesa ceva saṃkiliṭṭho ca, siyā saṃkiliṭṭho ceva no ca kilesa, siyā na vattabbo kilesa ceva saṃkiliṭṭho cāti pi, saṃkiliṭṭho ceva no ca kilesa ti pi. Rūpakkhando na vattabbo kilesa ceva kilesasampayutto cāti pi, kilesasampayutto ceva no ca kilesa ti pi; tayo khandhā na vattabbā kilesā ceva kilesasampayuttā cāti, siyā kilesasampayuttā ceva no ca kilesā siyā na vattabbā kilesasampayuttā ceva no ca kilesā ti; saṃkhārakkhandho siyā kilesa ceva kilesasampayutto ca, siyā kilesasampayutto ceva no ca kilesa, siyā na vattabbo kilesa ceva kilesasampayutto cāti pi kilesasampayutto ceva no ca kilesa ti pi. Rūpakkhando kilesavippayutta-saṃkilesiko;<sup>1</sup> cattāro khandhā siyā kilesa-

<sup>1</sup> S<sup>d</sup>: kilesasampayutta-saṃkilesiko

vippayutta-saṅkilesikā siyā kilesavippayutta-asāṅkilesikā siyā na vattabbā kilesavippayutta-saṅkilesikā ti pi kilesavippayutta-asāṅkilesikā ti pi.

Rūpakkkandho na dassanena pahātabbo ; cattāro khandhā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Rūpakkkandho na bhāvanāya pahātabbo ; cattāro khandhā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Rūpakkkandho na dassanena pahātabbahetuko ; cattāro khandhā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Rūpakkkandho na bhāvanāya pahātabbahetuko ; cattāro khandhā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā. Rūpakkkandho avitakko ; cattāro khandhā siyā savitakkā siyā avitakkā. Rūpakkkandho avicāro ; cattāro khandhā siyā savicārā siyā avicārā. Rūpakkkandho appitiko ; cattāro khandhā siyā sappitikā siyā appitikā. Rūpakkkandho na pītisahagato ; cattāro khandhā siyā pītisahagatā siyā na pītisahagatā. Dve khandhā na sukkhasahagatā ; tayo khandhā siyā sukkhasahagatā siyā na sukkhasahagatā. Dve khandhā na upekkhāsahagatā ; tayo khandhā siyā upekkhāsahagatā siyā na upekkhāsahagatā. Rūpakkkandho kāmāvacaro ; cattāro khandhā siyā kāmāvacarā siyā na kāmāvacarā. Rūpakkkandho na rūpāvacaro ; cattāro khandhā siyā rūpāvacarā siyā na rūpāvacarā. Rūpakkkandho na arūpāvacaro ; cattāro khandhā siyā arūpāvacarā siyā na arūpāvacarā. Rūpakkkandho pariyāpanno ; cattāro khandhā siyā pariyāpannā siyā aparīyāpannā. Rūpakkkandho anīyyāniko ; cattāro khandhā siyā niyyānikā siyā anīyyānikā. Rūpakkkandho aniyato ; cattāro khandhā siyā niyatā siyā aniyatā. Rūpakkkandho sa-uttaro ; cattāro khandhā siyā sa-uttarā siyā anuttarā. Rūpakkkandho araṇo ; cattāro khandhā siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAṆ.<sup>1</sup>

KHANDHAVIBHAṆḂO PAṬHAMO SAMATTO.<sup>2</sup>

<sup>1</sup> S<sup>d</sup> adds *niṭṭhitaṇ*.

<sup>2</sup> K. and B. omit *paṭhamo*. B. and S<sup>d</sup> omit *samatto*, B. substituting *niṭṭhito*.

## II

## ĀYATANAVIBHAṆṆO

DVĀDASĀYATANĀNI : cakkhāyatanaṃ rūpāyatanaṃ, sotāyatanaṃ saddāyatanaṃ, ghānāyatanaṃ gandhāyatanaṃ, jivhāyatanaṃ rasāyatanaṃ, kāyāyatanaṃ phoṭṭhabbāyatanaṃ, manāyatanaṃ dhammāyatanaṃ.

Cakkhuṃ aniccaṃ dukkhaṃ anattā vipariṇāmadhammaṃ ; rūpā aniccā dukkhā anattā vipariṇāmadhammā ; soṭaṃ aniccaṃ dukkhaṃ anattā vipariṇāmadhammaṃ : saddā aniccā dukkhā anattā vipariṇāmadhammā : ghānaṃ aniccaṃ dukkhaṃ anattā vipariṇāmadhammaṃ ; gandhā aniccā dukkhā anattā vipariṇāmadhammā ; jivhā aniccā dukkhā anattā vipariṇāmadhammā : rasā aniccā dukkhā anattā vipariṇāmadhammā ; kāyo anicco dukkho anattā vipariṇāmadhammo : phoṭṭhabbā aniccā dukkhā anattā vipariṇāmadhammā : maṇo anicco dukkho anattā vipariṇāmadhammo ; dhammā aniccā dukkhā anattā vipariṇāmadhammā.

SUTTANTABHĀJANĪYAṆṆO.<sup>1</sup>

Dvādasāyatanāni :

cakkhāyatanaṃ	rūpāyatanaṃ
sotāyatanaṃ	saddāyatanaṃ
ghānāyatanaṃ	gandhāyatanaṃ
jivhāyatanaṃ	rasāyatanaṃ
kāyāyatanaṃ	phoṭṭhabbāyatanaṃ
manāyatanaṃ	dhammāyatanaṃ.

Tattha katamaṃ cakkhāyatanaṃ ?

Yaṃ cakkhuṃ catunnaṃ mahābhūtānaṃ upādāya pasādo<sup>2</sup> attabhāvo pariyāpanno anidassano sappatiṅho :—yena

<sup>1</sup> So K. also.

<sup>2</sup> K. *elides the rest of this paragraph.* See Dh. S. § 597.

cakkhunā anidassanena sappatighena rūpaṃ sanidassanaṃ sappatighaṃ passi vā passati vā passissati vā passe vā—  
cakkhuṃ p'etaṃ, cakkhāyatanāṃ p'etaṃ, cakkhudhātu p'esaṃ,  
cakkhundriyaṃ p'etaṃ, loka p'eso, dvārā p'esaṃ, samuddo  
p'eso, paṇḍaraṃ p'etaṃ, khettaṃ p'etaṃ, vatthuaṃ p'etaṃ,  
nettaṃ p'etaṃ, nāyanaṃ p'etaṃ, orimaṃ tiraṃ p'etaṃ, suñño  
gāmo p'eso : idaṃ vuccati cakkhāyatanāṃ.

Tattha katamaṃ sotāyatanāṃ<sup>1</sup> . . . ghāṇāyatanāṃ . . .  
jivhāyatanāṃ . . . kāyāyatanāṃ ?

Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo . . .  
pe<sup>2</sup> . . . suñño gāmo p'eso : idaṃ vuccati kāyāyatanāṃ.

Tattha katamaṃ manāyatanāṃ ?

Ekavidhena manāyatanāṃ : phassasampayutto. Duvi-  
dhena manāyatanāṃ : atthi sahetukaṃ, atthi ahetukaṃ.  
Tividhena manāyatanāṃ : atthi kusalaṃ, atthi akusalaṃ,  
atthi avyākataṃ.<sup>3</sup> Catubbidhena manāyatanāṃ : atthi  
kāmaṇācāraṃ, atthi rūpāvacaraṃ, atthi arūpāvacaraṃ, atthi  
apariyāpannaṃ. Pañcavidhena manāyatanāṃ : atthi suk-  
hindriyasampayuttaṃ, atthi dukkhindriyasampayuttaṃ,  
atthi somanassindriyasampayuttaṃ, atthi domanassindriya-  
sampayuttaṃ, atthi upekkhindriyasampayuttaṃ. Chabbi-  
dhena manāyatanāṃ : cakkhuviññāṇaṃ . . . pe . . .  
manoviññāṇaṃ. Sattavidhena manāyatanāṃ : cakkhuviñ-  
ñāṇaṃ . . . pe . . . kāyaviññāṇaṃ manodhātu manoviññā-  
ñadhātu. Atthavidhena manāyatanāṃ : cakkhuviññāṇaṃ  
. . . pe . . . kāyaviññāṇaṃ atthi sukhasahagataṃ, atthi  
dukkhasahagataṃ, manodhātu, manoviññāñadhātu. Nava-  
vidhena manāyatanāṃ : cakkhuviññāṇaṃ . . . pe . . .  
kāyaviññāṇaṃ, manodhātu, manoviññāñadhātu atthi  
kusalā, atthi akusalā, atthi avyākata. Evaṃ, *etc.* Das-  
avidhena manāyatanāṃ : cakkhuviññāṇaṃ . . . pe . . .  
kāyaviññāṇaṃ atthi sukhasahagataṃ, atthi dukkhasaha-  
gataṃ, manodhātu, manoviññāñadhātu atthi kusalā, atthi  
akusalā, atthi avyākata. Evaṃ dasavidhena manāyatanāṃ.<sup>4</sup>

<sup>1</sup> See Dh. S. §§ 601, 605, 609 for full answers. S<sup>d</sup> and  
B. give them in full. K. as above.

<sup>2</sup> See Dh. S. § 613.

<sup>3</sup> K. has here . . . pe . . . Evaṃ dasavidhena manā-  
yatanāṃ.

<sup>4</sup> B. continues: Ekavidhena manāyatanāṃ : phassasam-  
payuttaṃ. Duvidhena and Tividhena, as on p. 54 § 2  
. . . pe . . . Evaṃ bahuvividhena manāyatanāṃ. Idaṃ  
vuccati manāyatanāṃ.



Tattha katamaṇi rūpāyatanāṇaṃ?

Yaṇi rūpaṇi catunnaṇi mahābhūtānaṇi upādāya vaṇṇa-nibhā . . . pe<sup>1</sup> . . . rūpadhātu p'esā : idaṇi vuccati rūpāyatanāṇaṇi.

Tattha katamaṇi saddāyatanāṇaṇi . . . gandhāyatanāṇaṇi . . . rasāyatanāṇaṇi . . . phoṭṭhabbāyatanāṇaṇi?<sup>2</sup>

Paṭhavidhātu<sup>3</sup> . . . pe . . . phoṭṭhabbadhātu p'esā : idaṇi vuccati phoṭṭhabbāyatanāṇaṇi.

Tattha katamaṇi dhammāyatanāṇaṇi?

Vedanākkhandho saññākkhandho saṅkhārakkhandho, yaṇi ca rūpaṇi anidassanaṇi appaṭighaṇi dhammāyatanāṇaṇi pariyāpannaṇi asaṅkhatā ca dhātu.

Tattha katamo vedanākkhandho?

Ekavidhena vedanākkhandho : phassasampayutto.<sup>4</sup> Duvidhena vedanākkhandho : atthi sahetuko, atthi asahetuko. Tividhena vedanākkhandho : atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . Evaṇi dasavidhena vedanākkhandho . . . pe . . . Evaṇi bahuvidhena vedanākkhandho. Ayaṇi vuccati vedanākkhandho.

Tattha katamo saññākkhandho? Ekavidhena saññākkhandho : phassasampayutto . . . pe<sup>5</sup> . . . Evaṇi bahuvidhena saññākkhandho. Ayaṇi vuccati saññākkhandho.

Tattha katamo saṅkhārakkhandho? Ekavidhena saṅkhārakkhandho : cittasampayutto . . . pe.<sup>6</sup> . . . Duvidhena saṅkhārakkhandho : atthi sahetu, atthi na hetu. Tividhena saṅkhārakkhandho : atthi kusalo, atthi akusalo, atthi avyākato . . . pe . . . Evaṇi dasavidhena saṅkhārakkhandho . . . pe . . . Evaṇi bahuvidhena saṅkhārakkhandho. Ayaṇi vuccati saṅkhārakkhandho.

Tattha katamaṇi rūpaṇi anidassanaṇi appaṭighaṇi dhammāyatanapariyāpannaṇi?

Itthindriyaṇi . . . pe . . . kabalīṅkāro āhāro :<sup>7</sup> idaṇi vuccati rūpaṇi anidassanaṇi appaṭighaṇi dhammāyatanapariyāpannaṇi.

Tattha katamā asaṅkhatā<sup>8</sup> ca dhātu?

<sup>1</sup> So K. S<sup>d</sup> and B. give each reply in full, as in Dh. S. §§ 617, 621, 625, 629.

<sup>2</sup> See Dh. S. § 648.

<sup>3</sup> B : pathavī°.

<sup>4</sup> K. begins its pe here.

<sup>5</sup> K. omits to Evaṇi bahuvidhena. . . .

<sup>6</sup> S<sup>d</sup> elides as in the preceding reply.

<sup>7</sup> Cf. Dh. S. §§ 660 with 596.

<sup>8</sup> B : asaṅkhatā ca dhātu.

Rāgakkhayo dosakkhayo mohakkhayo : ayaṃ vuccati asaṃkhatā<sup>1</sup> dhātu.

Idaṃ vuccati dhammāyatanaj.

ABHIDHAMMABHĀJANĪYAJ.<sup>2</sup>

Dvādasāyatanāni ; cakkhāyatanaj rūpāyatanaj . . . pe . . . manāyatanaj dhammāyatanaj. Dvādasannaṃ āyatanānaṃ kati kusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā ?

Dasāyatanā avyākata ; dvāyatanā siyā kusalā siyā akusalā siyā avyākata.

Dasāyatanā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi ; manāyatanaj siyā sukhāya vedanāya sampayuttaj siyā dukkhāya vedanāya sampayuttaj siyā adukkhamasukhāya vedanāya sampayuttaj siyā dukkhāya vedanāya sampayuttaj siyā adukkhamasukhāya vedanāya sampayuttaj siyā na vattabbaj sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dasāyatanā neva vipāka-na-vipākadhammadhammā ;<sup>1</sup> dvāyatanā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

Pañcāyatanā upādiṇṇupādāniyā ; saddāyatanaj anupādiṇṇupādāniyaj ;<sup>3</sup> cattārāyatanā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā ;<sup>4</sup> dvāyatanā siyā upādiṇṇupādāniyā siyā anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

Dasāyatanā asaṃkiliṭṭha-saṃkilesikā ; dvāyatanā siyā saṃkiliṭṭha-saṃkilesikā siyā asaṃkiliṭṭha-saṃkilesikā siyā asaṃkiliṭṭha-saṃkilesikā.

Dasāyatanā avitakka-avicārā ; manāyatanaj siyā savitakka-savicāraj siyā avitakka-vicāramattaj siyā avitakka-avicāraj ; dhammāyatanaj siyā savitakka-savicāraj siyā avitakka-vicāramattaj siyā avitakka-avicāraj siyā na vattabbaj savitakka-savicāran ti pi avitakka-vicāramattan ti pi avitakka-avicāran ti pi.

Dasāyatanā na vattabbā pītisahagatā ti pi sukkasahagatā ti pi upekkhāsahagatā ti pi ; dvāyatanā siyā pītisahagatā

<sup>1</sup> B : asaṃkhatā ca dhātu.

<sup>2</sup> So K. also.

<sup>3</sup> See Dh. S. §§ 654, 656.

<sup>4</sup> K : anupādiṇṇanupādāniyā.

siyā sukkasahagatā siyā upekkhāsahagatā, siyā na vattabbā pītisahagatā ti pi sukkasahagatā ti pi upekkhāsahagatā ti pi.

Dasāyatanā neva dassanena na bhāvanāya pahātābbā; dvāyatanā siyā dassanena pahātābbā siyā bhāvanāya pahātābbā siyā neva dassanena na bhāvanāya pahātābbā.

Dasāyatanā neva dassanena na bhāvanāya pahātābbahetukā; dvāyatanā siyā dassanena pahātābbahetukā siyā bhāvanāya pahātābbahetukā siyā neva dassanena na bhāvanāya pahātābbahetukā.

Dasāyatanā neva ācayagāmino<sup>1</sup> na apacayagāmino; dvāyatanā siyā ācayagāmino siyā apacayagāmino<sup>2</sup> siyā neva ācayagāmino na apacayagāmino.

Dasāyatanā neva sekhā nāsekhā; dvāyatanā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Dasāyatanā parittā; dvāyatanā siyā parittā siyā mahaggatā siyā appamāṇā.

Dasāyatanā anārammaṇā; dvāyatanā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi.

Dasāyatanā majjhima; dvāyatanā siyā hīnā siyā majjhima siyā paṇīta.

Dasāyatanā aniyatā; dvāyatanā siyā micchattaniyatā siyā sammattaniyatā siyā aniyatā.

Dasāyatanā anārammaṇā; dvāyatanā siyā maggārammaṇā siyā maggaḥetukā siyā maggādhipatino siyā na vattabbā maggārammaṇā ti pi maggaḥetukā ti pi maggādhipatino ti pi.

Pañcāyatanā siyā uppannā siyā uppādino, na vattabbā anuppannā ti; saddāyatanāṃ siyā uppannaṃ siyā anuppannaṃ, na vattabbaṃ uppāditi; pañcāyatanā siyā uppannā siyā anuppannā siyā uppādino; dhammāyatanāṃ siyā uppannaṃ siyā anuppannaṃ siyā uppādi siyā na vattabbaṃ uppannaṃ ti pi anuppannaṃ ti pi uppāditi pi.

Ekādasāyatanā siyā atitā siyā anāgatā siyā paccuppannā; dhammāyatanāṃ siyā atitaṃ siyā anāgataṃ siyā paccuppannaṃ siyā na vattabbaṃ atitaṃ ti pi anāgataṃ ti pi paccuppannaṃ ti pi.

Dasāyatanā anārammaṇā; dvāyatanā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na

<sup>1</sup> Sd and B: nevācaya°.

<sup>2</sup> Sd omits the second alternative

vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccup-  
pannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Dasāyatanā anārammaṇā; dvāyatanā siyā ajjhattāram-  
maṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhāram-  
maṇā siyā na vattabbā ajjhattārammaṇā ti pi bahiddhā-  
rammaṇā ti pi ajjhattabahiddhārammaṇā ti pi.

Rūpāyatanaj sanidassana-sappatighaj; navāyatanā ani-  
dassana-sappatighā; dvāyatanā anidassana-appatighā.

Ekādasāyatanā na hetū; dhammāyatanaj siyā hetu  
siyā na hetu.

Dasāyatanā ahetukā; dvāyatanā siyā sahetukā siyā  
ahetukā. Dasāyatanā hetuvippayuttā; dvāyatanā siyā  
hetusampayuttā siyā hetuvippayuttā. Dasāyatanā na  
vattabbā hetū ceva sahetukā cāti pi<sup>1</sup> sahetukā ceva na  
ca hetū ti pi;<sup>2</sup> manāyatanaj na vattabbaj hetū ceva  
sahetukañ cāti, siyā sahetukañ ceva na ca hetu, siyā na  
vattabbaj sahetukañ ceva na ca hetūti;<sup>3</sup> dhammāyatanaj  
siyā hetu ceva sahetukañ ca, siyā sahetukañ ceva na ca  
hetu, siyā na vattabbaj hetu ceva sahetukañ cāti pi  
sahetukañ ceva na ca hetūti pi. Dasāyatanā na vattabbā  
hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva  
na ca hetūti pi; manāyatanaj na vattabbaj hetu ceva  
hetusampayuttañ cāti, siyā hetusampayuttañ ceva na ca  
hetu, siyā na vattabbaj hetusampayuttañ ceva na ca  
hetūti; dhammāyatanaj siyā hetu ceva hetusampayuttañ  
ca siyā hetusampayuttañ ceva na ca hetu siyā na vattabbaj  
hetu ceva hetusampayuttañ cāti pi hetusampayuttañ ceva  
na ca hetūti pi. Dasāyatanā na hetū ahetukā; manā-  
yatanaj siyā na hetu sahetukaj siyā na hetu ahetukaj;  
dhammāyatanaj siyā na hetu sahetukaj siyā na hetu  
ahetukaj siyā na vattabbaj na hetu sahetukan ti pi  
na hetu ahetukan ti pi.

Ekādasāyatanā sappaccaya<sup>4</sup>: dhammāyatanaj siyā sap-  
paccayaaj siyā appaccayaaj.

Ekādasāyatanā saṅkhatā; dhammāyatanaj siyā saṅ-  
khataj siyā asaṅkhataj.

Ekādasāyatanā anidassanā: rūpāyatanaj sanidassanaaj.<sup>4</sup>

<sup>1</sup> Sd and B. always read ti pi without ca.

<sup>2</sup> Sd omits ti pi.

<sup>3</sup> Sd: ti pi.

<sup>4</sup> Sd: Rūpāyatanaj anidassanaaj; ekādasā āyatanā (sic)  
anidassanaaj (sic). B. inverts order of the sentences.

Dasāyatanā sappatighā ; dvāyatanā appatighā.

Dasāyatanā rūpā ; manāyatanāṃ arupāṃ ; dhammāyatanāṃ siyā rūpāṃ siyā arupāṃ.

Dasāyatanā lokiya ; dvāyatanā siyā lokiya siyā lokuttarā.

Kenaci viññeyyā, kenaci na viññeyyā.

Ekādasāyatanā no āsavā ; dhammāyatanāṃ siyā āsavo siyā no āsavo. Dasāyatanā sāsavā ; dvāyatanā siyā sāsavā siyā anāsavā. Dasāyatanā āsavavippayuttā ; dvāyatanā siyā āsavasampayuttā siyā āsavavippayuttā. Dasāyatanā na vattabbā āsavā ceva sāsavā cāti,<sup>1</sup> sāsavā ceva no ca āsavā ; manāyatanāṃ na vattabbāṃ āsavo ceva sāsavaṇ cāti, siyā sāsavaṇ ceva no ca āsavo, siyā na vattabbāṃ sāsavaṇ ceva no ca āsavo ti ; dhammāyatanāṃ siyā āsavo ceva sāsavaṇ ca, siyā sāsavaṇ ceva no ca āsavo, siyā na vattabbāṃ āsavo ceva sāsavaṇ cāti pi sāsavaṇ ceva no ca āsavo ti pi. Dasāyatanā na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi ; manāyatanāṃ na vattabbāṃ āsavo ceva āsavasampayuttaṇ cāti, siyā āsavasampayuttaṇ ceva no ca āsavo, siyā na vattabbāṃ āsavasampayuttaṇ ceva no ca āsavo ti ; dhammāyatanāṃ siyā āsavo ceva āsavasampayuttaṇ ca, siyā āsavasampayuttaṇ ceva no ca āsavo siyā na vattabbāṃ āsavo ceva āsavasampayuttaṇ cāti pi, āsavasampayuttaṇ ceva no ca āsavo ti pi. Dasāyatanā āsavavippayutta-sāsavā ; dvāyatanā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Ekādasāyatanā no saṃyojanā ; dhammāyatanāṃ siyā saṃyojanaṃ siyā no saṃyojanaṃ. Dasāyatanā saṃyojaniyā ; dvāyatanā siyā saṃyojaniyā siyā asaṃyojaniyā. Dasāyatanā saṃyojanavippayuttā ; dvāyatanā siyā saṃyojanasampayuttā siyā saṃyojanavippayuttā. Dasāyatanā na vattabbā saṃyojanā ceva saṃyojaniyā cāti, saṃyojaniyā ceva no ca saṃyojanā ; manāyatanāṃ na vattabbāṃ saṃyojanaṇ ceva saṃyojaniyaṃ cāti, siyā saṃyojaniyaṇ ceva no ca saṃyojanaṃ, siyā na vattabbāṃ saṃyojaniyaṇ ceva no ca saṃyojanan ti ; dhammāyatanāṃ siyā saṃyojanaṇ ceva saṃyojaniyaṇ ca, siyā saṃyojaniyaṇ ceva no ca saṃyojanaṃ, siyā na vattabbāṃ saṃyojanaṇ ceva saṃyojaniyaṇ cāti pi saṃyojaniyaṇ ceva no ca saṃyojanan ti pi. Dasāyatanā na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi ; manā-

<sup>1</sup> S<sup>d</sup> and B. omit ca in such passages.

yatanaj na vattabbaj saṃyojanañ ceva saṃyojanasampayuttañ cāti, siyā saṃyojanasampayuttañ ceva no ca saṃyojanañ, siyā na vattabbaj saṃyojanasampayuttañ ceva no ca saṃyojanañ ti; dhammāyatanaj siyā saṃyojanañ ceva saṃyojanasampayuttañ ca, siyā saṃyojanasampayuttañ ceva no ca saṃyojanañ, siyā na vattabbaj saṃyojanañ ceva saṃyojanasampayuttañ cāti pi, saṃyojanasampayuttañ ceva no ca saṃyojanañ ti pi. Dasāyatanā saṃyojanavippayutta-saṃyojaniyā: dvāyatanā siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asāyojaniyā siyā na vattabbā saṃyojanavippayutta-saṃyojaniyā ti pi, saññojanavippayutta-asāyojaniyā ti pi.

Ekādasāyatanā no ganthā; dhammāyatanaj siyā gantho siyā no gantho. Dasāyatanā ganthaniyā; dvāyatanā siyā ganthaniyā siyā aganthaniyā. Dasāyatanā ganthavippayutta; dvāyatanā siyā ganthasampayutta siyā ganthavippayutta. Dasāyatanā na vattabbā ganthā ceva ganthaniyā cāti, ganthaniyā ceva no ca ganthā; manāyatanaj na vattabbaj gantho ceva ganthaniyāñ cāti, siyā ganthaniyāñ ceva no ca gantho, siyā na vattabbaj ganthaniyāñ ceva no ca gantho ti; dhammāyatanaj siyā gantho ceva ganthaniyāñ ca, siyā ganthaniyāñ ceva no ca gantho, siyā na vattabbaj gantho ceva ganthaniyāñ cāti pi, ganthaniyāñ ceva no ca gantho ti pi. Dasāyatanā na vattabbā ganthā ceva ganthasampayutta cāti pi, ganthasampayutta ceva no ca ganthā ti pi; manāyatanaj na vattabbaj gantho ceva ganthasampayuttañ cāti<sup>1</sup> siyā ganthasampayuttañ ceva no ca gantho, siyā na vattabbaj ganthasampayuttañ ceva no ca gantho ti;<sup>2</sup> dhammāyatanaj siyā gantho ceva ganthasampayuttañ ca, siyā ganthasampayuttañ ceva no ca gantho, siyā na vattabbaj gantho ceva ganthasampayuttañ cāti pi, ganthasampayuttañ ceva no ca gantho ti pi. Dasāyatanā ganthavippayutta-ganthaniyā: dvāyatanā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā siyā na vattabbā ganthavippayutta-ganthaniyā ti pi, ganthavippayutta-aganthaniyā ti pi.

Ekādasāyatanā no oghā . . . pe . . . no yogā . . . pe<sup>3</sup> . . . no nīvaraṇā; dhammāyatanaj siyā nīvaraṇaj siyā no nīvaraṇaj<sup>4</sup> Dasāyatanā nīvaraṇiyā; dvāyatanā

<sup>1</sup> S<sup>d</sup>: ti pi.

<sup>2</sup> S<sup>d</sup>: ti pi.

<sup>3</sup> K. omits . . . pe . . .

<sup>4</sup> S<sup>d</sup> omits this final phrase.

siyā nīvaraṇiṃ siyā anīvaraṇiṃ. Dasāyatanaṃ nīvaraṇa-vippayuttaṃ; dvāyatanaṃ siyā nīvaraṇasampayuttaṃ siyā nīvaraṇavippayuttaṃ. Dasāyatanaṃ na vattaḃbā nīvaraṇā ceva nīvaraṇiṃ cāti, nīvaraṇiṃ ceva no ca nīvaraṇā; manāyatanaṃ na vattaḃbaṃ nīvaraṇaṃ ceva nīvaraṇiṃ cāti, siyā nīvaraṇiṃ ceva no ca nīvaraṇaṃ, siyā na vattaḃbaṃ nīvaraṇiṃ ceva no ca nīvaraṇan ti; dhammāyatanaṃ siyā nīvaraṇaṃ ceva nīvaraṇiṃ ca siyā nīvaraṇiṃ ceva no ca nīvaraṇaṃ, siyā na vattaḃbaṃ nīvaraṇaṃ ceva nīvaraṇiṃ cāti pi nīvaraṇiṃ ceva no ca nīvaraṇan ti pi. Dasāyatanaṃ na vattaḃbā nīvaraṇā ceva nīvaraṇa-sampayuttaṃ cāti pi, nīvaraṇasampayuttaṃ ceva no ca nīvaraṇā ti pi; manāyatanaṃ na vattaḃbaṃ nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ cāti, siyā nīvaraṇasampayuttaṃ ceva no ca nīvaraṇaṃ, siyā na vattaḃbaṃ nīvaraṇasampayuttaṃ ceva no ca nīvaraṇan ti; dhammāyatanaṃ siyā nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ ca, siyā nīvaraṇa-sampayuttaṃ ceva no ca nīvaraṇaṃ, siyā na vattaḃbaṃ nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ cāti pi nīvaraṇa-sampayuttaṃ ceva no ca nīvaraṇan ti pi. Dasāyatanaṃ nīvaraṇavippayutta-nīvaraṇiṃ; dvāyatanaṃ siyā nīvaraṇavippayutta-nīvaraṇiṃ siyā nīvaraṇavippayutta-anīvaraṇiṃ siyā na vattaḃbā nīvaraṇavippayutta-nīvaraṇiṃ ti pi nīvaraṇavippayutta-anīvaraṇiṃ ti pi.

Ekādasāyatanaṃ no parāmaṣā; dhammāyatanaṃ siyā parāmaṣo siyā no parāmaṣo. Dasāyatanaṃ parāmatṭhā; dvāyatanaṃ siyā parāmatṭhā siyā aparāmatṭhā. Dasāyatanaṃ parāmaṣavippayuttaṃ; manāyatanaṃ siyā parāmaṣasampayuttaṃ siyā parāmaṣavippayuttaṃ; dhammāyatanaṃ siyā parāmaṣasampayuttaṃ siyā parāmaṣavippayuttaṃ siyā na vattaḃbaṃ parāmaṣasampayuttan ti pi parāmaṣavippayuttan ti pi. Dasāyatanaṃ na vattaḃbā parāmaṣā ceva parāmatṭhā cāti, parāmatṭhā ceva no ca parāmaṣā; manāyatanaṃ na vattaḃbaṃ parāmaṣo ceva parāmatṭhaṃ cāti, siyā parāmatṭhaṃ ceva no ca parāmaṣo, siyā na vattaḃbaṃ parāmatṭhaṃ ceva no ca parāmaṣo ti; dhammāyatanaṃ siyā parāmaṣo ceva parāmatṭhaṃ ca,<sup>1</sup> siyā parāmatṭhaṃ ceva no ca parāmaṣo, siyā na vattaḃbaṃ parāmaṣo ceva parāmatṭhaṃ cāti pi, parāmatṭhaṃ ceva no ca parāmaṣo ti pi. Dasāyatanaṃ parāmaṣavippayutta-parāmatṭhā; dvāyatanaṃ siyā parāmaṣavippayutta-parāmatṭhā siyā parāmaṣavippayutta-aparāmatṭhā siyā na vattaḃbā parāmaṣa-

<sup>1</sup> So: aparāmatṭhaṃ.

vippayutta-parāmatṭhā ti pi parāmāsavipphayutta-aparāmatṭhā ti pi.

Dasāyatanā anārammaṇā : manāyatanāṃ sārāmmaṇaṃ ; dhammāyatanāṃ siyā sārāmmaṇaṃ siyā anārammaṇaṃ.

Manāyatanāṃ cittaṃ ; ekādasāyatanaṃ no citta. Ekādasāyatanā acetasikā ; dhammāyatanāṃ siyā cetasikaṃ siyā acetasikaṃ. Dasāyatanā cittavippayuttā : dhammāyatanāṃ siyā cittasampayuttaṃ siyā cittavippayuttaṃ ; manāyatanāṃ na vattaḃbaṃ cittaṇa sampayuttaṃ ti pi cittaṇa vip-payuttaṃ ti pi. Dasāyatanā citta-visaṃsaṭṭhā ; dhammāyatanāṃ siyā citta-saṃsaṭṭhaṃ siyā citta-visaṃsaṭṭhaṃ ; manāyatanāṃ na vattaḃbaṃ cittaṇa saṃsaṭṭhaṃ ti pi cittaṇa vi-saṃsaṭṭhaṃ ti pi. Chāyatanā no citta-samuṭṭhānā ; chāyatanā siyā citta-samuṭṭhānā siyā no citta-samuṭṭhānā. Ekādasāyatanaṃ no citta-sahabhuṇo ; dhammāyatanāṃ siyā citta-sahabhu siyā no citta-sahabhu. Ekādasāyatanā no cittaṇuparivattino ; dhammāyatanāṃ siyā cittaṇuparivatti siyā no cittaṇuparivatti. Ekādasāyatanā no citta-saṃsaṭṭha-samuṭṭhānā ; dhammāyatanāṃ siyā citta-saṃsaṭṭha-samuṭṭhānaṃ siyā no citta-saṃsaṭṭha-samuṭṭhānaṃ. Ekādasāyatanā no citta-saṃsaṭṭha-samuṭṭhāna-sahabhuṇo ; dhammāyatanāṃ siyā citta-saṃsaṭṭha-samuṭṭhāna-sahabhu siyā no citta-saṃsaṭṭha-samuṭṭhāna-sahabhu. Ekādasāyatanā no citta-saṃsaṭṭha-samuṭṭhāṇanuparivattino ; dhammāyatanāṃ siyā citta-saṃsaṭṭha-samuṭṭhāṇanuparivatti siyā no citta-saṃsaṭṭha-samuṭṭhāṇanuparivatti.

Chāyatanā ajjhattikā ; chāyatanā bāhirā. Navāyatanā upādā ; dvāyatanā no upādā ;<sup>1</sup> dhammāyatanāṃ siyā upādā siyā no upādā. Pañcāyatanā upādāṇṇā : saddāyatanāṃ anupādāṇṇaṃ ; chāyatanā siyā upādāṇṇā siyā anupādāṇṇā.

Ekādasāyatanā no upādānā ;<sup>2</sup> dhammāyatanāṃ siyā upādānaṃ siyā no upādānaṃ. Dasāyatanā upādāṇiṃyā ; dvāyatanaṃ siyā upādāṇiṃyā siyā anupādāṇiṃyā. Dasāyatanā upādānavippayuttā, dvāyatanā siyā upādānasampayuttā siyā upādānavippayuttā. Dasāyatanā na vattaḃbā upādānā ceva upādāṇiṃyā cāti, upādāṇiṃyā ceva no ca upādānā ; manāyatanāṃ na vattaḃbaṃ upādānaṃ ceva upādāṇiṃyā cāti, siyā upādāṇiṃyāṃ ceva no ca upādānaṃ siyā na vattaḃbaṃ upādāṇiṃyāṃ ceva no ca upādānaṃ ti ; dhammāyatanāṃ siyā upādānaṃ ceva upādāṇiṃyāṃ ca, siyā upādāṇiṃyāṃ ceva no ca upādānaṃ, siyā na vattaḃbaṃ upādānaṃ

<sup>1</sup> K : 'nupādā.

<sup>2</sup> K : 'nupādānā *adhu* aṃs.



ceva upādāniyañ cāti pi upādāniyañ ceva no ca upādānan ti pi. Dasāyatanā na vattabbā upādānā ceva upādāna-sampayuttā cāti pi, upādānasampayuttā ceva no ca upādānā ti pi, manāyatanaj na vattabbaj upādānañ ceva upādānasampayuttañ cāti, siyā upādāna-sampayuttañ ceva no ca upādānaj, siyā no vattabbaj upādānasampayuttañ ceva no ca upādānan ti; dhammāyatanaj siyā upādānañ ceva upādānasampayuttañ ca, siyā upādānasampayuttañ ceva no ca upādānaj, siyā na vattabbaj upādānañ ceva upādānasampayuttañ cāti pi upādānasampayuttañ ceva no ca upādānan ti pi. Dasāyatanā upādānavippayutta-upādāniyā; dvāyatanā siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā siyā na vattabbā upādānavippayutta-anupādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.

Ekādasāyatanā no kilesā; dhammāyatanaj siyā kilesa siyā no kilesa. Dasāyatanā saṅkilesikā; dvāyatanā siyā saṅkilesikā siyā asaṅkilesikā. Dasāyatanā asaṅkiliṭṭhā; dvāyatanā siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Dasāyatanā kilesavippayuttā; dvāyatanā siyā kilesasampayuttā siyā kilesavippayuttā. Dasāyatanā na vattabbā kilesā ceva saṅkilesikā cāti, saṅkilesikā ceva no ca kilesā; manāyatanaj na vattabbaj kilesa ceva saṅkilesikañ cāti, siyā saṅkilesikañ ceva no ca kilesa, siyā na vattabbaj saṅkilesikañ ceva no ca kilesa ti; dhammāyatanaj siyā kilesa ceva saṅkilesikañ ca, siyā saṅkilesikañ cāti pi, saṅkilesikaj ceva no ca kilesa ti pi. Dasāyatanā na vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi; manāyatanaj na vattabbaj kilesa ceva saṅkiliṭṭhañ cāti, siyā saṅkiliṭṭhañ ceva no ca kilesa, siyā na vattabbaj saṅkiliṭṭhañ ceva no ca kilesa ti; dhammāyatanaj siyā kilesa ceva saṅkiliṭṭhañ ca, siyā saṅkiliṭṭhañ ceva no ca kilesa, siyā na vattabbaj kilesa ceva saṅkiliṭṭhaj cāti pi, saṅkiliṭṭhañ ceva no ca kilesa ti pi. Dasāyatanā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi; manāyatanaj na vattabbaj kilesa ceva kilesasampayuttañ cāti, siyā kilesasampayuttañ ceva no ca kilesa, siyā na vattabbaj kilesasampayuttañ ceva no ca kilesa ti; dhammāyatanaj siyā kilesa ceva kilesasampayuttañ ca, siyā kilesasampayuttañ ceva no ca kilesa, siyā na vattabbaj kilesa ceva kilesasampayuttañ cāti pi kilesasampayuttañ ceva no ca kilesa ti pi. Dasāyatanā kilesavippayutta-saṅkilesikā; dvāyatanā siyā kilesavippayutta-saṅkilesikā siyā

kilesavippayutta-asajjikilesikā siyā na vattabbā kilesavippayutta - sajjikilesikā ti pi kilesavippayutta - asajjikilesikā ti pi.

Dasāyatanā dassanena pahātabbā ; dvāyatanā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Dasāyatanā na bhāvanāya pahātabbā ; dvāyatanā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā.

Dasāyatanā na dassanena pahātabbahetukā ; dvāyatanā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Dasāyatanā na bhāvanāya pahātabbahetukā ; dvāyatanā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Dasāyatanā avitakkā ; dvāyatanā siyā savitakkā siyā avitakkā. Dasāyatanā avicārā ; dvāyatanā siyā savicārā siyā avicārā.

Dasāyatanā appītikā ; dvāyatanā siyā sappītikā siyā appītikā. Dasāyatanā na pītisahagatā ; dvāyatanā siyā pītisahagatā siyā na pītisahagatā. Dasāyatanā na sukhasahagatā ; dvāyatanā siyā sukhasahagatā siyā na sukhasahagatā. Dasāyatanā na upekhāsahagatā ; dvāyatanā siyā upekhāsahagatā siyā na upekhāsahagatā.

Dasāyatanā kāmāvacarā ; dvāyatanā siyā kāmāvacarā siyā na kāmāvacarā. Dasāyatanā na rūpāvacarā ; dvāyatanā siyā rūpāvacarā siyā na rūpāvacarā. Dasāyatanā na arūpāvacarā ; dvāyatanā siyā arūpāvacarā siyā na arūpāvacarā. Dasāyatanā pariyāpannā ; dvāyatanā siyā pariyāpannā siyā aparīyāpannā.

Dasāyatanā anīyyānikā ; dvāyatanā siyā niyyānikā siyā anīyyānikā. Dasāyatanā aniyatā ; dvāyatanā siyā niyatā siyā aniyatā.

Dasāyatanā sa-uttarā ; dvāyatanā siyā sa-uttarā siyā anuttarā.

Dasāyatanā arañā ; dvāyatanā siyā saraṇā siyā arañā ti.

### PAÑHĀPUCCHAKAJ.

#### ĀYATANAVIBHAJJO SAMATTO DUTIYO.<sup>1</sup>

<sup>1</sup> B. and S<sup>d</sup> substitute *niṭṭhito* for *samatto*. Only S<sup>d</sup> adds *dutiyo*.

## III

## DHĀTUVIBHAJGO

CHA dhātuyo : paṭhaviḍhātu,<sup>1</sup> āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu.

Tattha katamā paṭhaviḍhātu?

Paṭhaviḍhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā pathaviḍhātu ?<sup>1</sup>

Yay ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabhāvo ajjhattaṃ upādinnaṃ, seyyathidaṃ :<sup>2</sup> kesā lomā nakhā dantā taco maṃsaṃ nahāru<sup>3</sup> aṭṭhi aṭṭhimīṇaṃ<sup>4</sup> vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ, yay vā paṇ' aññaṃ pi atthi ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabhāvo ajjhattaṃ upādinnaṃ : ayaṃ vuccati ajjhattikā pathaviḍhātu.

Tattha katamā bāhirā pathaviḍhātu ?

Yay bāhiraṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabhāvo bahiddhā anupādinnaṃ, seyyathidaṃ : ayo lohayaṃ tipu sisaṃ sajjhu<sup>5</sup> muttā maṇi veluriyo saṃkho silā pavālaṃ rajataṃ jātarūpaṃ lohitaṃko<sup>6</sup> masāragallaṃ tiṇaṃ kaṭṭhaṃ sakkharā kathalā<sup>6</sup> bhūmi pāsāno<sup>7</sup> pabbato ; yay vā paṇ' aññaṃ pi atthi bāhiraṃ kakkhaḷaṃ kharigataṃ kakkhaḷattaṃ kakkhaḷabhāvo bahiddhā anupādinnaṃ : ayaṃ vuccati bāhirā pathaviḍhātu.

Yā ca ajjhattikā pathaviḍhātu yā ca bāhirā pathaviḍhātu, tad-ekajjhayaṃ abhisayaṃyūhitvā abhisayaṃkhipitvā : ayaṃ vuccati paṭhaviḍhātu.

<sup>1</sup> B : pathavi° *always*.

<sup>2</sup> K. *punctuates thus* : upādinnaṃ : seyyathidaṃ ? *So below*.

<sup>3</sup> K and B : nhāru. <sup>4</sup> So S<sup>d</sup>. K and B : aṭṭhimīṇaṃ.

<sup>5</sup> B and S<sup>d</sup> : sajjhaṃ. <sup>6</sup> K and B : lohitaṃko.

<sup>7</sup> S<sup>d</sup> and B : sakkharayaṃ, kathalaṃ. <sup>8</sup> S<sup>d</sup> : pāsāno.

Tattha katamā āpodhātu ?

Āpodhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā āpodhātu ?

Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ sneho snehagataṃ<sup>1</sup> bandhanattaṃ rūpassa ajjhattaṃ upādiṇṇaṃ, seyyathidaṃ : pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo siyghāpikā lasikā muttaṃ, yaṃ vā pan' aññam pi atthi ajjhattaṃ paccattaṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa ajjhattaṃ upādiṇṇaṃ : ayaṃ vuccati ajjhattikā āpodhātu.

Tattha katamā bāhirā āpodhātu ?

Yaṃ bāhiraṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa bahiddhā anupādiṇṇaṃ, seyyathidaṃ : mūlaraso khandharaso tacaraso puttaraso puppharaso phalaraso khīraṃ dadhi sappi navanitaṃ telaṃ madhu phāṇitaṃ bhummaṇi vā udakāni antalikkhaṇi vā, yaṃ vā pan' aññam pi atthi bāhiraṃ āpo āpogataṃ sneho snehagataṃ bandhanattaṃ rūpassa bahiddhā anupādiṇṇaṃ : ayaṃ vuccati bāhirā āpodhātu.

Yā ca ajjhattikā āpodhātu yā ca bāhirā āpodhātu, tad-ekajjhaṃ abhisam'yūhitvā abhisam'khipitvā : ayaṃ vuccati āpodhātu.

Tattha katamā tejodhātu ?

Tejodhātu dvayaṃ : atthi ajjhattikā, atthi bāhirā.

Tattha katamā ajjhattikā tejodhātu ? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādiṇṇaṃ, seyyathidaṃ : yena ca santappati yena ca jirate<sup>2</sup> yena ca paridayhati<sup>3</sup> yena ca asitapitakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā pan' aññam pi atthi ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādiṇṇaṃ : ayaṃ vuccati ajjhattikā tejodhātu.

Tattha katamā bāhirā tejodhātu ?

Yaṃ bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādiṇṇaṃ, seyyathidaṃ : kaṭṭhaggi sakalikaggi tiṇaggi gomayaggi thusaggi saṅkāraggi indaggi aggisantāpo suriyasantāpo katṭhasannicayasantāpo tiṇasannicayasantāpo<sup>4</sup> dhaññasannicayasantāpo bhasmā-sannicayasantāpo, yaṃ vā pan' aññam pi atthi bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādiṇṇaṃ : ayaṃ vuccati bāhirā tejodhātu.

<sup>1</sup> S<sup>d</sup> : sineho sinehagataṃ. <sup>2</sup> S<sup>d</sup> : jiriyati. B : jirayati.

<sup>3</sup> S<sup>d</sup> : dayhati. K : paridayhati.

<sup>4</sup> S<sup>d</sup> : tiṇa°.

Yā ca ajjhattivā tejjodhātu yā ca bāhirā tejjodhātu, tad-ekajjhāy abhisāṇyūhitvā abhisāṇkhipitvā : ayaṇ vuccati tejjodhātu.

Tattha katamā vāyodhātu?

Vāyodhātu dvayaṇ : atthi ajjhattivā, atthi bāhirā.

Tattha katamā ajjhattivā vāyodhātu?

Yaṇ ajjhattivā paccattivā vāyo vāyogativā thambhivattavā rūpassa ajjhattivā<sup>1</sup> upādinnāy, seyyathidāy : uddhāṇgamā vātā adhogamā vātā kucchisayā vātā koṭṭhasayā vātā aṇṇamāṇṇusārino vātā satthakavātā khurakavātā<sup>2</sup> uppalakavātā assāso passāso,<sup>3</sup> yaṇ vā pan' aññam pi atthi ajjhattivā paccattivā vāyo vāyogativā thambhivattavā rūpassa ajjhattivā upādinnāy : ayaṇ vuccati ajjhattivā vāyodhātu.

Tattha katamā bāhirā vāyodhātu?

Yaṇ bāhivāy vāyo vāyogativā thambhivattavā rūpassa bahiddhā anupādinnāy, seyyathidāy : puratthimā vātā pacchimā vātā uttarā vātā dakkhiṇā vātā sarajā vātā arajā vātā sītā vātā unhā<sup>4</sup> vātā parittā vātā adhimattā vātā kālā vātā verambhavātā pakkhavātā supannavātā<sup>5</sup> tālavaṇṇavātā vidhūpanavātā ; yaṇ vā pan' aññam pi atthi bāhivāy vāyo vāyogativā thambhivattavā rūpassa bahiddhā anupādinnāy : ayaṇ vuccati bāhirā vāyodhātu.

Yā ca ajjhattivā vāyodhātu yā ca bāhirā vāyodhātu, tad-ekajjhāy abhisāṇyūhitvā abhisāṇkhipitvā : ayaṇ vuccati vāyodhātu.

Tattha katamā ākāsadhātu?

Ākāsadhātu dvayaṇ : atthi ajjhattivā, atthi bāhirā.

Tattha katamā ajjhattivā ākāsadhātu?

Yaṇ ajjhattivā paccattivā ākāso ākāsatativā aghāy aghatativā vivaro vivaratativā asamphutṭhavā maṇsalohitehi ajjhattivā upādinnāy, seyyathidāy :—Kaṇṇacchiddāy nāsacchiddāy mukhadvārāy, yena ca asitapitakhāyitasāyitavā ajjhocharati, yattha ca asitapitakhāyitasāyitavā santitṭṭhati, yena ca asitapitakhāyitasāyitavā adhobhāgāy nikkhamati, yaṇ vā pan' aññam pi atthi ajjhattivā paccattivā ākāso ākāsatativā aghāy aghatativā vivaro vivaratativā asamphutṭhavā maṇsalohitehi ajjhattivā upādinnāy : ayaṇ vuccati ajjhattivā ākāsadhātu.

Tattha katamā bāhirā ākāsadhātu?

Yaṇ bāhivāy ākāso ākāsatativā aghāy aghatativā vivaro

<sup>1</sup> S<sup>d</sup> *add*s paccattivā.

<sup>2</sup> S<sup>d</sup> : satthakā vātā khurakā vātā.

<sup>3</sup> S<sup>d</sup> *add*s itī vā.

<sup>4</sup> S<sup>d</sup> : unhā.

<sup>5</sup> S<sup>d</sup> : supanna°.

vivaragataṃ asamphuṭṭhaṃ catūhi mahābhūtehi bahiddhā anupādiṇṇaṃ : ayaṃ vuccati bāhirā ākāśadhātu.

Yā ca ajjhattikā ākāśadhātu yā ca bāhirā ākāśadhātu, tad-ekajjhaṃ abhisañyūhitvā abhisañkhipitvā : ayaṃ vuccati ākāśadhātu.

Tattha katamā viññāṇadhātu ?

Cakkhuvīññāṇadhātu sotavīññāṇadhātu ghānavīññāṇadhātu jivhāvīññāṇadhātu kāyavīññāṇadhātu manovīññāṇadhātu : ayaṃ vuccati viññāṇadhātu.

Imā cha dhātuyo.

Aparā pi cha dhātuyo : sukhadhātu, dukkhadhātu, somanassadhātu, domanassadhātu, upekkhadhātu avijjādhātu.

Tattha katamā sukhadhātu ?<sup>1</sup>

Yaṃ kāyikaṃ sātāṃ kāyikaṃ sukhaṃ kāyasamphassaṃ sātāṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā : ayaṃ vuccati sukhadhātu.

Tattha katamā dukkhadhātu ?

Yaṃ kāyikaṃ asātāṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātāṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā : ayaṃ vuccati dukkhadhātu.

Tattha katamā somanassadhātu ?

Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā : ayaṃ vuccati somanassadhātu.

Tattha katamā domanassadhātu ?

Yaṃ cetasikaṃ asātāṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātāṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā : ayaṃ vuccati domanassadhātu.

Tattha katamā upekkhadhātu ?

Yaṃ cetasikaṃ neva sātāṃ nāsātāṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā : ayaṃ vuccati upekkhadhātu.

Tattha katamā avijjādhātu ?

Yaṃ aññāṇaṃ adassanaṃ<sup>2</sup> anabhisamayo ananubodho asambodho appativedho asaṃgāhanā apariyogāhanā asamapekkhanā apaccavekkhanā apaccakkhakaṃmaṃ dummejjhaṃ balyaṃ<sup>3</sup> asampajāññaṃ moho pamoho sammoho avijjā avijjogho avijjāyogo avijjānusayo avijjā-

<sup>1</sup> See Dh. S., §§ 10, 18, 416, 417, 153, 390 ; cf. 1162.

<sup>2</sup> K. has . . . pe . . . here down to avijjālaṅgi.

<sup>3</sup> B : balyaṃ.

pariyuṭṭhānaṃ avijjālaṅgi, moho akusalamūlaṃ : ayaṃ vuccati avijjādhātu.

Imā cha dhātuyo.

Aparā pi cha dhātuyo : kāmādhātu, vyāpādhātu, vihiṃsādhātu, nekkhammādhātu, avyāpādhātu, avihiṃsādhātu.

Tattha katamā kāmādhātu ?

Kāmapaṭisaṃyutto takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā micchāsaṅkappo : ayaṃ vuccati kāmādhātu. Heṭṭhato avicinirayaṃ pariyaṇṭaṃ karitvā uparito paranimmitavasavattī deve anto karitvā yaṃ etasmiṃ antare etth' āvacarā ettha pariyaṇṭā khandha-dhātu-āyatanā, rūpaṃ vedanā saññā saṅkhārā viññāṇaṃ : ayaṃ vuccati kāmādhātu.

Tattha katamā vyāpādhātu ?

Vyāpādapāṭisaṃyutto takko vitakko . . . pe . . . micchāsaṅkappo : ayaṃ vuccati vyāpādhātu. Dasasu vā āghātavatthūsu cittaṃ āghāto<sup>1</sup> paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sam-padoso cittaṃ vyāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dūsanā dūsitattaṃ vyāpatti vyāpajjanaṃ vyāpajjitattaṃ<sup>2</sup> virodho paṭivirodho caṇḍikkaṃ asuropanattamanatā cittaṃ : ayaṃ vuccati vyāpādhātu.

Tattha katamā vihiṃsādhātu ?

Vihiṃsāpaṭisaṃyutto takko vitakko . . . pe . . . micchāsaṅkappo : ayaṃ vuccati vihiṃsādhātu. Idh'ekacco pāṇinā<sup>3</sup> vā leddunā vā daḍḍena vā satthena vā rajjuyā vā aññataraññatarena satte viheṭheti, yā evarūpā heṭhanā viheṭhanā hiṃsanā vihiṃsanā rosanā virosanā parū-paghāto : ayaṃ vuccati vihiṃsādhātu.

Tattha katamā nekkhammādhātu ?

Nekkhammapāṭisaṃyutto takko vitakko . . . pe . . . sammāsaṅkappo : ayaṃ vuccati nekkhammādhātu. Sabbe pi kusalā dhammā nekkhammādhātu.

Tattha katamā avyāpādhātu ?

Avyāpādapāṭisaṃyutto takko vitakko . . . pe . . . sammāsaṅkappo : ayaṃ vuccati avyāpādhātu.

Yā sattesu metti mettāyaṇā mettāyitattaṃ mettā cetovimutti : ayaṃ vuccati avyāpādhātu.

Tattha katamā avihiṃsādhātu ?

Avihiṃsāpaṭisaṃyutto takko vitakko saṅkappo appanā

<sup>1</sup> See Dh. S., § 1137.

<sup>2</sup> S<sup>d</sup> and B. omit this word.

<sup>3</sup> S<sup>d</sup> : pāṇinā.

vyappanā cetaso abhiniropanā sammāsajjakkappo : ayaṃ vuccati avihiṃsādhātu.

Yā sattesu karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā cetovimutti : ayaṃ vuccati avihiṃsādhātu.

Imā cha dhātuyo.

Iti imāni tīpi chakkāni tad-ekajjhāṃ abhisajjyūhitvā abhisajjhipitvā aṭṭhārasadhātuyo honti.

### SUTTANTABHĀJANĪYAṃ.<sup>1</sup>

Aṭṭhārasa dhātuyo : cakkhūdhātu rūpadhātu cakkhuviññānadhātu sotadhātu saddadhātu sotaviññānadhātu ghānadhātu gandhadhātu ghānaviññānadhātu jivhādhātu rasadhātu jivhāviññānadhātu kāyadhātu phoṭṭhabadhātu kāyaviññānadhātu manodhātu dhammadhātu manoviññānadhātu.

Tattha katamā cakkhūdhātu ?

Yaṃ cakkhuṃ catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe<sup>2</sup> . . . suñño gāmo p' eso : ayaṃ vuccati cakkhūdhātu.

Tattha katamā rūpadhātu ?

Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā . . . pe . . . rūpadhātu p' esā : ayaṃ vuccati rūpadhātu.

Tattha katamā cakkhuviññānadhātu ?

Cakkhuñ ca paṭicca rūpe ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā cakkhuviññānadhātu : ayaṃ vuccati cakkhuviññānadhātu.

Tattha katamā sotadhātu ?

Yaṃ sotaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe . . . suñño gāmo p' eso : ayaṃ vuccati sotadhātu.

Tattha katamā saddadhātu ?

Yo saddo catunnaṃ mahābhūtānaṃ upādāya anidassano sappatiṅho . . . pe . . . saddadhātu p' esā : ayaṃ vuccati saddadhātu.

Tattha katamā sotaviññānadhātu ?

Sotañ ca paṭicca saddē ca uppajjati cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā sotaviññānadhātu : ayaṃ vuccati sotaviññānadhātu.

Tattha katamā ghānadhātu ?

<sup>1</sup> K. *adds* niṭṭhitaṃ.

<sup>2</sup> See above pp. 70 foll.



Yaṃ ghānaṃ catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe . . . suñño gāmo p' eso : ayaṃ vuccati ghānadhātu.

Tattha katamā gandhadhātu ?

Yo gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappatigho . . . pe . . . gandhadhātu p' esā : ayaṃ vuccati gandhadhātu.

Tattha katamā ghānaviññādhātu ?

Ghānaṃ ca paṭicca gandhe ca uppajjati cittaṃ mano mānasāṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā ghānaviññādhātu : ayaṃ vuccati ghānaviññādhātu.

Tattha katamā jivhādhātu ?

Yā jivhā catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe . . . suñño gāmo p' eso : ayaṃ vuccati jivhādhātu.

Tattha katamā rasadhātu ?

Yo raso catunnaṃ mahābhūtānaṃ upādāya anidassano sappatigho . . . pe . . . rasadhātu p' esā : ayaṃ vuccati rasadhātu.

Tattha katamā jivhāviññādhātu ?

Jivhaṃ ca paṭicca rase ca uppajjati cittaṃ mano mānasāṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā jivhāviññādhātu : ayaṃ vuccati jivhāviññādhātu.

Tattha katamā kāyadhātu ?

Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe . . . suñño gāmo p' eso : ayaṃ vuccati kāyadhātu.

Tattha katamā phoṭṭhabbadhātu ?

Paṭhaviḍhātu . . . pe . . . phoṭṭhabbadhātu p' esā : ayaṃ vuccati phoṭṭhabbadhātu.

Tattha katamā kāyaviññādhātu ?

Kāyaṃ ca paṭicca phoṭṭhabbe ca uppajjati cittaṃ mano mānasāṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā kāyaviññādhātu : ayaṃ vuccati kāyaviññādhātu.

Tattha katamā manodhātu ?

Cakkhuviññādhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasāṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manodhātu ; sotaviññādhātuyā . . . pe . . . ghānaviññādhātuyā jivhāviññādhātuyā kāyaviññādhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasāṃ hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā mano-

dhātu ; sabbadhammesu vā pana paṭhamasamannāhāro :<sup>1</sup>  
ayaṃ vuccati manodhātu.

Tattha katamā dhammadhātu ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho,  
yaṃ ca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-  
pariyāpannaṃ asaṅkhatā ca dhātu.

Tattha katamo vedanākkhandho ?

Ekavidhena vedanākkhandho : phassasampayutto. Du-  
vidhena vedanākkhandho : atthi sahetuko, atthi ahetuko.  
Tividhena vedanākkhandho : atthi kusalo, atthi akusalo,  
atthi avyakato . . . pe . . . evaṃ bahuvidhena vedanā-  
kkhandho. Ayaṃ vuccati vedanakkhandho.

Tattha katamo saññākkhandho ?

Ekavidhena saññākkhandho : phassasampayutto. Du-  
vidhena saññākkhandho : atthi sahetuko, atthi ahetuko.  
Tividhena saññākkhandho : atthi kusalo, atthi akusalo,  
atthi avyakato . . . pe . . . evaṃ bahuvidhena saññā-  
kkhandho.

Ayaṃ vuccati saññākkhandho.

Tattha katar . . . ?

Ekavidhena . . . : cittasampayutto. Du-  
vidhena saṅkhārakkhandho : atthi hetu, atthi na hetu.  
Tividhena saṅkhārakkhandho : atthi kusalo, atthi aku-  
salo, atthi avyakato . . . pe . . . evaṃ bahuvidhena  
saṅkhārakkhandho. Ayaṃ vuccati saṅkhārakkhandho.

Tattha katamaṃ rūpaṃ anidassanaṃ appaṭighaṃ dham-  
māyatana-pariyāpannaṃ ?

Itthindriyaṃ . . . pe . . . kabalīṅkāro āhāro :<sup>2</sup> idaṃ  
vuccati rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatana-  
pariyāpannaṃ.

Tattha katamā asaṅkhatā dhātu ?<sup>3</sup>

Rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ ; ayaṃ vuccati  
asaṅkhatā dhātu.

Ayaṃ vuccati dhammadhātu.

Tattha katamā manoviññāyadhātu ?

Cakkhuvīññāyadhātuyā uppajjitvā niruddhasamanan-  
tarā uppajjati<sup>4</sup> manodhātu, manodhātuyā pi uppajjitvā

<sup>1</sup> S<sup>d</sup> and B add : uppajjitvā cittaṃ mano mānasaṃ  
hadayaṃ paṇḍaraṃ mano manāyatanaṃ manindriyaṃ  
viññānaṃ viññāyakkhandho tajjā manodhātu : . . .

<sup>2</sup> See above p. 72. n 7.

<sup>3</sup> S<sup>d</sup> : asaṅkhatā ca dhātu.

<sup>4</sup> S<sup>d</sup> : uppajjati cittaṃ mano mānasaṃ tajjā mano-  
dhātuyā pi uppajjitvā. . . .

niruddhasamanantarā uppajjati cittaṃ mano mānasāṃ  
 . . . pe . . . tajjā manoviññāṇadhātu ; sotaviññāṇadhā-  
 tuyā . . . pe . . . ghānaviññāṇadhātuyā, jivhāviññāṇa-  
 dhātuyā, kāyaviññāṇadhātuyā uppajjitvā niruddhasama-  
 nantarā uppajjati<sup>1</sup> manodhātu, manodhātuyā pi uppajjitva  
 niruddhasamanantarā uppajjati cittaṃ mano mānasāṃ  
 . . . pe . . . tajjā manoviññāṇadhātu ; manañ ca pa-  
 ṭicca dhamme ca uppajjati cittaṃ mano mānasāṃ hada-  
 yaṃ paṇḍarāṃ mano manāyatanaṃ manindriyaṃ viññā-  
 ṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu. Ayaṃ  
 vuccati manoviññāṇadhātu.

### ABHIDHAMMA BHĀJANIYAṂ.<sup>2</sup>

Atthārāsa dhātuyo :—cakkhūdhātu rūpadhātu cak-  
 khūviññāṇadhātu sotadhātu saddadhātu sotaviññāṇa-  
 dhātu ghānadhātu gandhadhātu ghānaviññāṇadhātu  
 jivhādhātu rasadhātu jivhāviññāṇadhātu kāyadhātu  
 phoṭṭhabbadhātu kāyaviññāṇadhātu manodhātu dham-  
 madhātu manoviññāṇadhātu. Atthārasannaṃ dhātūnaṃ  
 kati kusalā, kati akusalā, kati avyākata . . . pe . . .  
 kati saraṇā, kati araṇā ?

Solāsa dhātuyo avyākata. Dve dhātuyo siyā kusalā  
 siyā akusalā siyā avyākata.

Dasā dhātuyo na vattabbā sukhāya vedanāya sampa-  
 yuttā ti pi dukkhāya vedanāya sampayuttā ti pi aduk-  
 khamasukhāya vedanāya sampayuttā ti pi. Pañca  
 dhātuyo adukkhamasukhāya vedanāya sampayuttā. Kā-  
 yaviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā  
 dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu  
 siyā sukhāya vedanāya sampayuttā siyā dukkhāya veda-  
 nāya sampayuttā siyā adukkhamasukhāya vedanāya sam-  
 payuttā. Dhammadhātu siyā sukhāya vedanāya sampa-  
 yuttā siyā dukkhāya vedanāya sampayuttā siyā adukkha-  
 masukhāya vedanāya sampayuttā siyā na vattabbā su-  
 khāya vedanāya sampayuttā ti pi dukkhāya vedanāya  
 sampayuttā ti pi adukkhamasukhāya vedanāya sampa-  
 yuttā ti pi.

Dasā dhātuyo neva vipāka-na-vipākadhammadhammā.

<sup>1</sup> Sd : uppajjati cittaṃ mano mānasāṃ tajjā manodhātuyā  
 pi. . . .

<sup>2</sup> K : °bhājanīyaṃ.

Pañca dhātuyo vipākā. Manodhātu siyā vipāka siyā neva vipāka - na - vipākadhammadhammā. Dve dhātuyo siyā vipākā siyā vipākadhammadhammā siyā neva - vipāka - na - vipākadhammadhammā.

Dasa dhātuy- - - - - Saddadhātu anupādinnupādāniyā. - - - - - upādinnupādāniyā siyā anupādinnupādāniyā. Dve dhātuyo siyā upādinnupādāniyā siyā anupādinnupādāniyā siyā anupādinna-anupādāniyā.

Solasa dhātuyo asaṅkiliṭṭha-saṅkilesikā. Dve dhātuyo siyā saṅkiliṭṭhasaṅkilesikā siyā asaṅkiliṭṭhasaṅkilesikā siyā asaṅkiliṭṭha-asāṅkilesikā.

Pannarasa dhātuyo avitakka - avicārā. Manodhātu savitakka-savicārā. Manoviññādhātu siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Dhammadhātu siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā siyā na vattabbā savitakka-savicārā ti pi avitakka-vicāramattā ti pi avitakka-avicārā ti pi.

Dasa dhātuyo na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi. Pañca dhātuyo upekhāsahagatā. Kāyaviññādhātu na pītisahagatā, siyā sukhasahagatā na upekhāsahagatā siyā na vattabbā sukhasahagatā ti. Dve dhātuyo siyā pītisahagatā siyā sukhasahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi.

Solasa dhātuyo neva dassanena na bhāvanāyā pahātabbā. Dve dhātuyo siyā dassanena pahātabbā siyā bhāvanāyā pahātabbā siyā neva dassanena na bhāvanāyā pahātabbā.

Solasa dhātuyo neva dassanena na bhāvanāyā pahātabbahetukā. Dve dhātuyo siyā dassanena pahātabbahetukā siyā bhāvanāyā pahātabbahetukā siyā neva dassanena na bhāvanāyā pahātabbahetukā.

Solasa dhātuyo neva ācāyagāminiyo<sup>1</sup> na apacāyagāminiyo. Dve dhātuyo siyā ācāyagāminiyo siyā apacāyagāminiyo siyā neva ācāyagāminiyo na apacāyagāminiyo.

Solasa dhātuyo neva sekhā nāsekhā. Dve dhātuyo siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Solasa dhātuyo parittā. Dve dhātuyo siyā parittā siyā mahaggaṭṭā siyā appamāṇā.

<sup>1</sup> K. reads always "gāmino. B. nevācāyagāmināpacāyagāmino.

Dasa dhātuyo anārammaṇā. Cha dhātuyo parittārammaṇā. Dve dhātuyo siyā parittārammaṇā siyā mahaggaṭārammaṇā siyā appamānārammaṇā siyā na vattaḅbā parittārammaṇā ti pi mahaggaṭārammaṇā ti pi appamānārammaṇā ti pi.

Soḷasa dhātuyo majjhimā. Dve dhātuyo siyā hīnā siyā majjhimā siyā paṇitā.

Soḷasa dhātuyo aniyatā. Dve dhātuyo siyā micchataniyatā siyā sammattaniyatā siyā aniyatā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo na vattaḅbā maggārammaṇā ti pi maggaḥetukā ti pi maggādhīpatino ti pi. Dve dhātuyo siyā maggārammaṇā siyā maggaḥetukā siyā maggādhīpatino siyā na vattaḅbā maggārammaṇā ti pi maggaḥetukā ti pi maggādhīpatino ti pi.

Dasa dhātuyo siyā uppannā siyā uppādinō na vattaḅbā anuppannā ti. Saddadhātu siyā uppannā siyā anuppannā na vattaḅbā uppādinīti. Cha dhātuyo siyā uppannā siyā anuppannā siyā uppādinīyo.<sup>1</sup> Dhammadhātu siyā uppannā siyā anuppannā siyā uppādinī siyā na vattaḅbā uppannā ti pi anuppannā ti pi uppādinīti pi.

Sattarasa dhātuyo siyā atitā siyā anāgatā siyā paccuppannā. Dhammadhātu siyā atitā siyā anāgatā siyā paccuppannā siyā na vattaḅbā atitā ti pi anāgatā ti pi paccuppannā ti pi.

Dasa dhātuyo anārammaṇā. Cha dhātuyo paccuppannārammaṇā. Dve dhātuyo siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattaḅbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Dasa dhātuyo anārammaṇā. Cha dhātuyo siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā. Dve dhātuyo siyā ajjhattārammaṇā siyā bahiddhārammaṇā siyā ajjhattabahiddhārammaṇā siyā na vattaḅbā ajjhattārammaṇā ti pi bahiddhārammaṇā ti pi ajjhattabahiddhārammaṇā ti pi.

Rūpadhātu sanidassana-sappaṭighā. Nava dhātuyo anidassana-sappaṭighā. Aṭṭha dhātuyo anidassana-sappaṭighā.

Sattarasa dhātuyo na hetū. Dhammadhātu siyā hetu siyā na hetu. Soḷasa dhātuyo ahetukā; dve dhātuyo siyā sahetukā siyā ahatukā. Soḷasa dhātuyo hetuvip-

<sup>1</sup> K and B: °pādinō.

payuttā; dve dhātuyo siyā hetusampayuttā siyā hetuvip-payuttā. Soḷasa dhātuyo na vattabbā hetū ceva sahetukā cāti pi<sup>1</sup> sahetukā<sup>2</sup> ceva na ca hetū<sup>3</sup> ti pi; manoviññāna-dhātu na vattabbā hetū ceva sahetukā cāti pi,<sup>4</sup> siyā sahetukā ceva na ca hetu siyā na vattabbā sahetukā ceva na ca ahetūti; dhammadhātu siyā hetu ceva sahetukā ca, siyā sahetukā ceva na ca hetu, siyā na vattabbā hetu ceva sahetukā cāti pi, sahetukā ceva na ca hetūti pi. Soḷasa dhātuyo na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetū ti pi. Manoviññāna-dhātu na vattabbā hetu ceva hetusampayuttā cāti, siyā hetusampayuttā ceva na ca hetu, siyā na vattabbā hetusampayuttā ceva na ca hetūti; dhammadhātu siyā hetu ceva hetusampayuttā ca, siyā hetusampayuttā ceva na ca hetu, siyā na vattabbā hetu ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi. Soḷasa dhātuyo na hetu ahetukā; manoviññāna-dhātu siyā na hetu sahetukā siyā na hetu ahetukā; dhammadhātu siyā na hetu sahetukā siyā na hetu ahetukā siyā na vattabbā na hetu sahetukā ti pi na hetu ahetukā ti pi.

Sattarasa dhātuyo sappaccayā.<sup>5</sup> Dhammadhātu siyā sappaccayā siyā appaccayā.

Sattarasa dhātuyo saṅkhatā; dhammadhātu siyā saṅkhatā siyā asaṅkhatā.

Sattarasa dhātuyo anidassanā. Rūpadhātu sanidas-sanā.<sup>6</sup>

Dasa dhātuyo sappatighā. Attha dhātuyo appatighā.

Dasa dhātuyo rūpā. Satta dhātuyo arūpā. Dhammadhātu siyā rūpaṃ siyā arūpaṃ.

Soḷasa dhātuyo lokiyā. Dve dhātuyo siyā lokiyā siyā lokuttarā.

Kenaci viññeyyā kenaci na viññeyyā.

Sattarasa dhātuyo no āsavā; dhammadhātu siyā āsavo siyā no āsavo. Soḷasa dhātuyo sāsavā; dve dhātuyo siyā sāsavā siyā anāsavā. Soḷasa dhātuyo āsavavippayuttā; dve dhātuyo siyā āsavasampayuttā<sup>7</sup> siyā āsavavippayuttā. Soḷasa dhātuyo na vattabbā āsavā ceva sāsavā cāti, sāsavā

<sup>1</sup> S<sup>d</sup> omits *ca* throughout these alternatives.

<sup>2</sup> S<sup>d</sup>: hetukā.

<sup>3</sup> S<sup>d</sup> never has *hetū*.

<sup>4</sup> S<sup>d</sup> omits *pi*.

<sup>5</sup> S<sup>d</sup>: siyā sappaccayā.

<sup>6</sup> S<sup>d</sup> and B. invert the order of these two clauses.

<sup>7</sup> S<sup>d</sup> omits siyā āsavasampayuttā.

ceva no ca āsavā;<sup>1</sup> manoviññānadhātu na vattabbā āsavo ceva sāsavā cāti, siyā sāsavā ceva no ca āsavo, siyā na vattabbā sāsavā ceva no ca āsavo ti; dhammadhātu siyā āsavo ceva sāsavā ca, siyā sāsavā ceva no ca āsavo, siyā na vattabbā āsavo ceva sāsavā cāti pi sāsavā ceva no ca āsavo ti pi. Solasa dhātuyo na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; manoviññānadhātu na vattabbā āsavo ceva āsavasampayuttā cāti, siyā āsavasampayuttā ceva no ca āsavo siyā na vattabbā āsavasampayuttā ceva no ca āsavo ti. Dhammadhātu siyā āsavo ceva āsavasampayuttā ca, siyā āsavasampayuttā ceva no ca āsavo, siyā na vattabbā āsavo ceva āsavasampayuttā cā ti pi āsavavippayuttā<sup>2</sup> ceva no ca āsavo ti pi. Solasa dhātuyo āsavavippayutta-sāsavā; dve dhātuyo siyā āsavavippayutta-sāsavā siyā āsavavippayuttā-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

Sattarasa dhātuyo no saṃyojanā; dhammadhātu siyā saṃyojanaṃ siyā no saṃyojanaṃ. Solasa dhātuyo saṃyojaniyā; dve dhātuyo sujā saṃyojaniyā siyā asaṃyojaniyā. Solasa dhātuyo saṃyojanavippayuttā. Dve dhātuyo siyā saṃyojanasampayuttā siyā saṃyojanavippayuttā. Solasa dhātuyo na vattabbā saṃyojanā ceva saṃyojaniyā cāti, saṃyojaniyā ceva no ca saṃyojanā.<sup>3</sup> Manoviññānadhātu na vattabbā saṃyojanaṃ ceva saṃyojaniyā cāti, siyā saṃyojaniyā ceva no ca saṃyojanaṃ, siyā na vattabbā saṃyojaniyā ceva no ca saṃyojanan ti; dhammadhātu siyā saṃyojanaṃ ceva saṃyojaniyā ca, siyā saṃyojaniyā ceva no ca saṃyojanaṃ, siyā na vattabbā saṃyojanaṃ ceva saṃyojaniyā cāti pi saṃyojaniyā ceva no ca saṃyojanan ti pi. Solasa dhātuyo na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi; manoviññānadhātu na vattabbā saṃyojanaṃ ceva saṃyojanasampayuttā cāti siyā saṃyojanasampayuttā ceva no ca saṃyojanaṃ, siyā na vattabbā saṃyojanasampayuttā ceva no ca saṃyojanan ti; dhammadhātu siyā saṃyojanaṃ ceva saṃyojanasampayuttā ca, siyā saṃyojanasampayuttā ceva no ca saṃyojanaṃ siyā na vattabbā saṃyojanaṃ ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanan ti pi. Solasa dhātuyo saṃyojanavippayutta-saṃyojaniyā;

<sup>1</sup> S<sup>d</sup> *addh* ti.

<sup>2</sup> S<sup>d</sup>: °sampayuttā.

<sup>3</sup> S<sup>d</sup>: saṃyojanaṃ.

dve dhātuyo siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asamyojaniyā siyā na vattabbā saṃyojanavippayutta-saṃyojaniyā ti pi saṃyojanavippayutta-asamyojaniyā ti pi.

Sattarasa dhātuyo no ganthā . . . pe . . .<sup>1</sup> no oghā . . . no yogā . . . no nivarana. . . .

. . . Sattarasa dhātuyo no parāmāsā ; dhammadhātu siyā parāmāso siyā no parāmāso. Solasa dhātuyo parāmatthā ; dve dhātuyo siyā parāmatthā siyā aparāmatthā. Solasa dhātuyo parāmāsavippayuttā ; manoviññādhātu siyā parāmāsasampayuttā siyā parāmāsavippayuttā ; dhammadhātu siyā parāmāsasampayuttā siyā parāmāsavippayuttā siyā no vattabbā parāmāsasampayuttā ti pi parāmāsavippayuttā ti pi. Solasa dhātuyo na vattabbā parāmāsā ceva parāmatthā cāti, parāmatthā ceva no ca parāmāsā ; manoviññādhātu na vattabbā parāmāsā ceva parāmatthā cāti, siyā parāmatthā ceva no ca parāmāso siyā na vattabbā parāmatthā ceva no ca parāmāso ti ; dhammadhātu siyā parāmāso ceva parāmatthā ca siyā parāmatthā ceva no ca parāmāso siyā na vattabbā parāmāso ceva parāmatthā cāti pi, parāmatthā ceva no ca parāmāso ti pi. Solasa dhātuyo parāmāsavippayutta-parāmatthā ; dve dhātuyo siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippayutta-aparāmatthā siyā na vattabbā parāmāsavippayutta-parāmatthā ti pi parāmāsavippayutta-aparāmatthā ti pi.

Dasa dhātuyo anārammaṇā ; satta dhātuyo sarammaṇā ; dhammadhātu siyā sarammaṇā siyā anārammaṇā.

Ekādasa dhātuyo no cittā ; satta dhātuyo cittā.<sup>2</sup> Sattarasa dhātuyo acetasikā ; dhammadhātu siyā cetasikā siyā acetasikā. Dasa dhātuyo cittavippayuttā ; dhammadhātu siyā cittasampayuttā siyā cittavippayuttā ; satta dhātuyo na vattabbā cittena sampayuttā ti pi cittena vippayuttā ti pi. Dasa dhātuyo cittavisay-satthā ; dhammadhātu siyā cittavisay-satthā siyā cittavisay-satthā ; satta dhātuyo na vattabbā cittena viṣay-satthā ti pi. Dvādasa dhātuyo no cittasamutthāna ; cha dhātuyo siyā cittasamutthānā siyā no cittasamutthānā.

<sup>1</sup> K. repeats the foregoing distinctions in full for the Ganthas and the Nivarana, but elides those on the Oghas and Yogas, which come between these two categories.

<sup>2</sup> S<sup>d</sup> and B: Satta dhātuyo siyā cittā ; ekādasa dhātuyo no cittā.



Sattarasa dhātuyo no cittasahabhuno ; dhammadhātu siyā cittasahabhū siyā no cittasahabhū. Sattarasa dhātuyo no cittānuparivattino ; dhammadhātu siyā cittānuparivatti siyā no cittānuparivatti.<sup>1</sup> Sattarasa dhātuyo no cittaṣṣaṭṭha-samutṭhānā ; dhammadhātu siyā cittaṣṣaṭṭha-samutṭhānā siyā no cittaṣṣaṭṭha-samutṭhānā. Sattarasa dhātuyo no cittaṣṣaṭṭha-samutṭhāna-sahabhuno ; dhammadhātu siyā cittaṣṣaṭṭha-samutṭhāna-sahabhū siyā no cittaṣṣaṭṭha-samutṭhāna-sahabhū. Sattaraso dhātuyo no cittaṣṣaṭṭha-samutṭhānānuparivattino ; dhammadhātu siyā cittaṣṣaṭṭha-samutṭhānānuparivattini<sup>2</sup> siyā no citta-

1 . . . . . na dhātuyo bāhirā.

Nava dhātuyo upādā. Atṭha dhātuyo no upādā. Dhammadhātu siyā upādā siyā upādā.

Dasa dhātuyo upādiṇṇā. Saddadhātu anupādiṇṇā. Satta dhātuyo siyā upādiṇṇā siyā anupādiṇṇā.

Sattarasa dhātuyo no upādāna. . . . pe . . .<sup>3</sup>

Sattarasa dhātuyo no kilesā ; dhammadhātu siyā kilesa siyā no kilesa. Soḷasa dhātuyo saṅkilesikā ; dve dhātuyo siyā saṅkilesikā siyā asaṅkilesikā. Soḷasa dhātuyo asaṅkiliṭṭhā ; dve dhātuyo siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Soḷasa dhātuyo kilesavippayutta ; dve dhātuyo siyā kilesasampayuttā siyā kilesavippayuttā. Soḷasa dhātuyo na vattabbā kilesā ceva saṅkilesikā cāti, saṅkilesikā ceva no ca kilesā ; manoviññānadhātu na vattabbā kilesā ceva saṅkilesikā cāti, siyā saṅkilesikā ceva no ca kilesa, siyā na vattabbā saṅkilesikā ceva no ca kilesa ti ; dhammadhātu siyā kilesa ceva saṅkilesikā ca, siyā saṅkilesikā ceva no ca kilesa siyā na vattabbā kilesa ceva saṅkilesikā cāti pi saṅkilesikā ceva no ca kilesa ti pi. Soḷasa dhātuyo na vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi ; manoviññānadhātu na vattabbā kilesa ceva saṅkiliṭṭhā cāti, siyā saṅkiliṭṭhā ceva no ca kilesa siyā na vattabbā saṅkiliṭṭhā ceva no ca kilesa ti ; dhammadhātu siyā kilesa ceva saṅkiliṭṭhā ca siyā saṅkiliṭṭhā ceva no ca kilesa siyā na vattabbā kilesa ceva saṅkiliṭṭhā cāti pi<sup>4</sup> saṅkiliṭṭhā ceva no ca kilesa ti pi. Soḷasa dhātuyo na vattabbā kilesā<sup>5</sup> ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā<sup>6</sup> ti pi ; manoviñ-

<sup>1</sup> S<sup>d</sup> : °vatti ti.

<sup>2</sup> K. °parivatti. B. °parivatti.

<sup>3</sup> So S<sup>d</sup>. K. and B. give these relations in full.

<sup>4</sup> S<sup>d</sup> omits pi.

<sup>5</sup> S<sup>d</sup> kilesa.

<sup>6</sup> K : kilesa.

ñāṇadhātu na vattabbā kilesa ceva kilesasampayuttā cāti siyā kilesasampayuttā ceva no ca kilesa siyā na vattabbā kilesasampayuttā ceva no ca kilesa ti; dhammadhātu siyā kilesa ceva kilesasampayuttā ca siyā kilesasampayuttā ceva no ca kilesa siyā na vattabbā kilesa ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesa ti pi. Soḷasa dhātuyo siyā kilesavippayutta-saṅkilesika siyā kilesavippayutta-asāṅkilesika siyā na vattabbā kilesavippayutta-saṅkilesika ti pi kilesavippayutta-asāṅkilesika ti pi.

Soḷasa dhātuyo na dassanena pahātabbā. Dve dhātuyo siyā dassanena pahātabbā siyā na dassanena pahātabbā. Soḷasa dhātuyo na bhāvanāya pahātabbā. Dve dhātuyo siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Soḷasa dhātuyo na dassanena pahātabbāhetukā. Dve dhātuyo siyā dassanena pahātabbāhetukā siyā na dassanena pahātabbāhetukā. Soḷasa dhātuyo na bhāvanāya pahātabbāhetukā. Dve dhātuyo siyā bhāvanāya pahātabbāhetukā siyā na bhāvanāya pahātabbāhetukā.

Pannarasa dhātuyo avitakkā; manoviññāṇadhātu savitakkā; dve dhātuyo siyā savitakkā siyā avitakkā. Pannarasa dhātuyo avicārā; manodhātu savicārā; dve dhātuyo siyā savicārā siyā avicārā.

Soḷasa dhātuyo appitikkā; dve dhātuyo siyā sappitikkā siyā appitikkā. Soḷasa dhātuyo na pītisahagatā; dve dhātuyo siyā pītisahagatā siyā na pītisahagatā. Pannarasa dhātuyo na sukhāsahagatā; tisso dhātuyo siyā sukhāsahagatā siyā na sukhāsahagatā. Ekādasā dhātuyo na upekkhāsahagatā; pañca dhātuyo upekkhāsahagatā; dve dhātuyo siyā upekkhāsahagatā siyā na upekkhāsahagatā.

Soḷasa dhātuyo kāmāvacarā; dve dhātuyo siyā kāmāvacarā siyā na kāmāvacarā. Soḷasa dhātuyo na rūpāvacarā; dve dhātuyo siyā rūpāvacarā siyā na rūpāvacarā. Soḷasa dhātuyo na arūpāvacarā; dve dhātuyo siyā arūpāvacarā siyā na arūpāvacarā. Soḷasa dhātuyo pariyāpannā; dve dhātuyo siyā pariyāpannā siyā apariyāpannā.

Soḷasa dhātuyo aniyyānikā; dve dhātuyo siyā niyyānikā siyā aniyyānikā.

Soḷasa dhātuyo aniyatā; dve dhātuyo siyā niyatā siyā aniyatā.

Soḷasa dhātuyo sa-uttarā; dve dhātuyo siyā sa-uttarā siyā anuttarā.

Soḷasa dhātuyo araṇā; dve dhātuyo siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAṆ.<sup>1</sup>

DHĀTUVIBHAṆGO SAMATTO TATIYO.<sup>2</sup>

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<sup>1</sup> S<sup>d</sup> adds nitthitaṇ.

<sup>2</sup> S<sup>d</sup> and B: nitthito for samatto. S<sup>d</sup>, here only, omits the number of the Vibhaṅga.

## IV

## SACCAVIBHAṆṬO

CATTĀRI ariyasaccāni : dukkhaṇ ariyasaccaṇ dukkhasamu-  
dayo<sup>1</sup> ariyasaccaṇ dukkhanirodho<sup>2</sup> ariyasaccaṇ dukkhani-  
rodhagāmini paṭipadā ariyasaccaṇ.

Tattha katamaṇ dukkhaṇ ariyasaccaṇ ?

Jāti pi dukkhā jarā pi dukkhā<sup>3</sup> maraṇam pi dukkhaṇ  
soka-parideva-dukkhadomanassupāyāsā pi dukkhā appi-  
yehi sampayogo dukkho piyehi vippayogo dukkho yaṁ<sup>4</sup>  
p' icchaṇ na labhati taṁ<sup>5</sup> pi dukkhaṇ ; saṅkhittena pañ-  
cupādānakkhandhā pi<sup>6</sup> dukkhā.

Tattha katamā jāti ?

Yā tesāṇ tesāṇ sattānaṇ tamhi tamhi sattanikāye jāti  
sañjāti okkanti abhinibbatti khandhānaṇ pātubhāvo āya-  
tanānaṇ paṭilābho : ayaṇ vuccati jāti.

Tattha katamā jarā ?

Yā tesāṇ tesāṇ sattānaṇ tamhi tamhi sattanikāye jarā  
jīranatā khaṇḍiccaṇ pāliccaṇ valittacatā<sup>7</sup> āyuno saṅghāni  
indriyānaṇ paripāko : ayaṇ vuccati jarā.

Tattha katamaṇ maraṇaṇ ?

Yā tesāṇ tesāṇ sattānaṇ tamhi tamhi sattanikāye cuti  
cavanatā bhedo antaradhānaṇ maccu maraṇaṇ kālakiriyā  
khandhānaṇ bhedo kaḷavarassa nikkhepo jīvitindriyassa  
upacchedo : idaṇ vuccati maraṇaṇ.

Tattha katamo soko ?

Nativyasanena<sup>8</sup> vā phutṭhassa bhogavyasanena vā  
phutṭhassa rogavyasanena vā phutṭhassa silavyasanena vā

<sup>1</sup> S<sup>d</sup> and B : °samudayaṇ.

<sup>2</sup> S<sup>d</sup> and B : °nirodhaṇ.

<sup>3</sup> So M. iii, 249 ; D. ii, 305. S. v, 421 adds vyādhi pi  
dukkhā. Cf. below p. 101.

<sup>4</sup> S<sup>d</sup> and B : yaṇ.

<sup>5</sup> So S<sup>d</sup>. B : taṇ.

<sup>6</sup> S<sup>d</sup> and B. omit pi.

<sup>7</sup> So S<sup>d</sup> and B (as in D. ii, 305 ; Dh. S. § 644). K :  
vallitacatā.

<sup>8</sup> K and B. : °byasanena.

phuṭṭhassa diṭṭhivyaśanena vā phuṭṭhassa aññatarañña-  
tarena vyaśanena samannāgatassa aññataraññatarena duk-  
khaḍhammena phuṭṭhassa soka socanā socitattaṇ anto-  
soka antoparisoka cetaso pariṇhāyaṇā domaṇassaṇ soka-  
sallaṇ : ayaṇ vuccati soka.

Tattha kaṭamo paridevo ?

Nātivyaśanena vā phuṭṭhassa bhogavyaśanena vā phuṭ-  
ṭhassa rogaśyaśanena vā phuṭṭhassa sīlavaśanena vā  
phuṭṭhassa diṭṭhivyaśanena vā phuṭṭhassa aññatarañña-  
tarena vyaśanena samannāgatassa aññataraññatarena duk-  
khaḍhammena phuṭṭhassa ādevo paridevo ādevaṇā  
paridevaṇā ādevitattaṇ paridevitattaṇ vācā palāpo vip-  
palāpo lālapo lālapaṇā lālapitattaṇ :<sup>1</sup> ayaṇ vuccati paridevo.

Tattha kaṭamaṇ dukkhaṇ ?

Yaṇ kāyikaṇ asātaṇ kāyikaṇ dukkhaṇ kāyaśamphaśaṇ  
asātaṇ dukkhaṇ vedayitaṇ kāyaśamphaśaṇā asātā dukkhā  
vedaṇā : idaṇ vuccati dukkhaṇ.

Tattha kaṭamaṇ domaṇassaṇ ?

Yaṇ cetasiṇā asātaṇ cetasiṇā dukkhaṇ cetosaṇphaśa-  
saṇā asātaṇ dukkhaṇ vedayitaṇ cetosaṇphaśaṇā asātā  
dukkhā vedaṇā : idaṇ vuccati domaṇassaṇ.

Tattha kaṭamo upāyaśo ?

Nātivyaśanena vā phuṭṭhassa bhogavyaśanena vā phuṭ-  
ṭhassa rogaśyaśanena vā phuṭṭhassa sīlavaśanena vā  
phuṭṭhassa diṭṭhivyaśanena vā phuṭṭhassa aññatarañña-  
tarena vyaśanena samannāgatassa aññataraññatarena duk-  
khaḍhammena phuṭṭhassa āyaśo upāyaśo āyaśitattaṇ  
upāyaśitattaṇ : ayaṇ vuccati upāyaśo.

Tattha kaṭamo appiyeḥi śampayogo dukkho ?

Idha yaśa te honti aṇiṭṭhā akantā amaṇāpā rūpā<sup>2</sup>  
saddā gandhā rasā phoṭṭhabbā ye vā paṇ'assa te honti  
aṇatṭhakāmā aḥitaṇkāṇā aphaśukaṇā ayogaṇkṇema-  
kāṇā, yā teḥi saṇgati śamaṇamo śamodhaṇaṇ miśi-  
bhāvo : ayaṇ vuccati appiyeḥi śampayogo dukkho.

Tattha kaṭamo piyeḥi vippayaśo dukkho ?

Idha yaśa te honti iṭṭhā kaṇtā maṇāpā<sup>3</sup> rūpā saddā  
gandhā rasā phoṭṭhabbā, ye vā paṇ'assa te honti atṭha-  
kāṇā hitakāmā phaśukaṇā yogaṇkṇemaṇkāṇā, māṭā vā  
piṭā vā bhātā vā bhagiṇi vā miṭṭā vā amaṇcā<sup>4</sup> vā ñātiśa-  
lohitā<sup>5</sup> vā, yā teḥi saṇgati aśamaṇamo aśamodhaṇaṇ  
amiśiḥbhāvo : ayaṇ vuccati piyeḥi vippayaśo dukkho.

<sup>1</sup> S<sup>d</sup> and B. : lālapitattaṇ always.

<sup>2</sup> S<sup>d</sup> : amaṇāpaṇrūpā.

<sup>3</sup> So S<sup>d</sup>.

<sup>4</sup> S<sup>d</sup> vāmaṇcā.

<sup>5</sup> So K. and B. S<sup>d</sup> : ñāti vā śālohitā vā.

Tattha katamañ yam<sup>1</sup> p'icchaya na labhati tam pi dukkhañ?

Jātidhammānañ sattānañ evañ icchā uppajjati: aho vata mayañ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti, na kho pañ'etañ icchāya pattabbañ: idam pi yam<sup>2</sup> p'icchaya na labhati tam pi dukkhañ. Jarādharmānañ sattānañ . . . pe . . . vyādhidhammānañ sattānañ maraṇadhammānañ sattānañ sokaparidevadukkhadomanassupāyasadhammānañ sattānañ evañ icchā uppajjati: aho vata mayañ na sokaparidevadukkhadomanassupāyasadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyasā āgaccheyyun ti, na kho pañ'etañ icchāya pattabbañ: idam pi yam<sup>3</sup> p'icchaya na labhati tam pi dukkhañ.

Tattha katame saṅkhittena pañcupādānakkhandhā pi<sup>4</sup> dukkhā?

Seyyathidañ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññānūpādānakkhandho: ime vuccanti saṅkhittena pañcupādānakkhandhā pi dukkhā.

Idaṃ vuccati dukkhañ ariyasaccañ.

Tattha katamañ dukkhasamudayo<sup>5</sup> ariyasaccañ?

Yāyañ taṇhā<sup>6</sup> ponobbhavikā nandirāgasahagatā tatra tatrābhinandinī, seyyathidañ: kāmataṇhā bhavataṇhā vibhavataṇhā.

Sā kho pañ'esā taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati?

Yaṃ loke piyarūpañ sātārūpañ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Kiñ ca loke piyarūpañ sātārūpañ?

Cakkhuñ loke piyarūpañ sātārūpañ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Soṭaṃ . . . pe . . . ghāṇaṃ . . . jivhā . . . kayo . . .<sup>7</sup> mano loke piyarūpañ sātārūpañ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpā<sup>8</sup> loke piyarūpañ sātārūpañ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddā . . . pe . . . gandhā . . . rasā . . . phoṭṭhabbā . . . dhammā

<sup>1</sup> K, B and S<sup>d</sup>: yañ. B has also tañ pi. <sup>2</sup> So K and S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup>: idaṃ pi yañ. <sup>4</sup> S<sup>d</sup> omits.

<sup>5</sup> S<sup>d</sup> and B: samudayañ. <sup>6</sup> S<sup>d</sup>: taṇhā always.

<sup>7</sup> S<sup>d</sup> does not condense. B. repeats only loke. <sup>8</sup> S<sup>d</sup>: rūpañ.

loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhuvinnāṇaṇ loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotaviññāṇaṇ . . . pe . . . ghānaviññāṇaṇ . . . jivhāviññāṇaṇ . . . kāyaviññāṇaṇ . . . manoviññāṇaṇ loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphasso loke piyarūpaṇ sātārūpaṇ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotasamphasso . . . pe . . . ghānasamphasso . . . jivhāsamphasso . . . kāyasamphasso . . . manosamphassa loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphassajā vedanā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, etth'esā nivisamānā nivisati. Sotasamphassajā vedanā . . . pe . . . ghānasamphassajā vedanā . . . jivhāsamphassajā vedanā . . . kāyasamphassajā vedanā . . . manosamphassajā vedanā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasāññā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasaññā . . . pe . . . gandhasaññā . . . rasasaññā . . . phoṭṭhabbasaññā . . . dhammasaññā loke piyarūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasāñcetanā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddasañcetanā . . . pe . . . gandhasāñcetanā . . . rasasañcetanā . . . phoṭṭhabbasāñcetanā . . . dhammasāñcetanā loke piyarūpaṇ sātārūpaṇ etth'esā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpatañhā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddatāñhā . . . pe . . . gandhatāñhā . . . rasatāñhā . . . phoṭṭhabbatāñhā . . . dhammatāñhā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpavitakko loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Saddavitakko . . . pe . . . gandhavitakko . . . rasavitakko . . . phoṭṭhabbavitakko . . . dhammavitakko loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpavicāro loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati. Sadda-  
vicāro . . . pe<sup>1</sup> . . . gandhavicāro . . . rasavicāro . . .  
phoṭṭhabbavicāro . . . dhammavicāro loke piyarūpaṃ  
sātārūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha  
nīvisamānā nīvisati.

Idaṃ vuccati dukkhasamudayo ariyasaccaṃ.

Tattha katamaṃ dukkhanirodho<sup>2</sup> ariyasaccaṃ?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinī-  
saggo mutti anālayo.

Sā kho paṇ'esā taṇhā kattha pahiyamānā pahiyati,  
kattha nirujjhamānā nirujjhati?

Yaṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahī-  
yamānā pahiyati, ettha nirujjhamānā nirujjhati.

Kiṃ ca loke piyarūpaṃ?

Cakkhuṃ loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā  
pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.  
Sotaṃ . . . pe . . . ghāṇaṃ . . . jivhā . . . kāyo . . .  
mano loke piyarūpaṃ sātārūpaṃ, etth'esā taṇhā pahiyamānā  
pahiyati, ettha nirujjhamānā nirujjhati.

Rūpā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahī-  
yamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddā  
. . . pe . . . gandhā . . . rasā . . . phoṭṭhabbā . . .  
dhammā loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahī-  
yamānā pahiyati, ettha nirujjhamānā nirujjhati.

Cakkhaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ etth'esā  
taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.  
Sotaviññāṇaṃ . . . pe . . . ghānaviññāṇaṃ . . . jivhā-  
viññāṇaṃ . . . kāyaviññāṇaṃ . . . manoviññāṇaṃ loke piya-  
rūpaṃ etth'esā taṇhā pahiyamānā pahiyati, ettha niruj-  
jhamānā nirujjhati.

Cakkhusamphasso loke piyarūpaṃ sātārūpaṃ etth'esā  
taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.  
Sotasamphasso . . . pe . . . ghānasamphasso . . .  
jivhāsamphasso . . . kāyasamphasso . . . manosamphasso  
loke piyarūpaṃ sātārūpaṃ etth'esā taṇhā pahiyamānā  
pahiyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ  
etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā  
nirujjhati. Sotasamphassajā vedanā . . . pe . . . ghāna-  
samphassajā vedanā . . . jivhāsamphassajā vedanā . . .  
kāyasamphassajā vedanā . . . manosamphassajā vedanā

<sup>1</sup> S<sup>d</sup> does not condense.

<sup>2</sup> S<sup>d</sup> and B : nirodhaṃ.



loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpasāññā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddasaññā . . . pe . . . gandhasaññā . . . rasasaññā . . . phoṭṭhabbasaññā . . . dhammasaññā loke piyarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpasañcetanā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddasañcetanā . . . pe . . . gandhasañcetanā . . . rasa-sañcetanā . . . phoṭṭhabbasañcetanā . . . dhamma-sañcetanā loke piyarūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpataṇhā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddataṇhā . . . pe . . . gandhataṇhā . . . rasataṇhā . . . phoṭṭhabbatāṇhā . . . dhammataṇhā loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpavitakko loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddavitakko . . . pe . . . gandhavitakko . . . rasa-vitakko . . . phoṭṭhabbavitakko . . . dhammavitakko loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Rūpavicāro loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati. Saddavicāro . . . pe . . . gandhavicāro . . . rasavicāro . . . phoṭṭhabbavicāro . . . dhammavicāro loke piyarūpaṇ sātārūpaṇ etth'esā taṇhā pahiyamānā pahiyati, ettha nirujjhamānā nirujjhati.

Idaṇ vuccati dukkhanirodho ariyasaccaṇ.

Tattha katamaṇ dukkhanirodhagāminī paṭipadā ariya-saccaṇ?

Ayaṃ eva ariyo aṭṭhaṇṅiko maggo, seyyathidaṇ : sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Dukkhe ñāṇaṇ dukkhasamudaye ñāṇaṇ dukkhanirodhe ñāṇaṇ dukkhanirodhagāminiyā paṭipadāya ñāṇaṇ : ayaṇ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Nekhammasaṅkappo avyāpādasāṅkappo avihinśasaṅkappo : ayaṇ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā ?

Musāvādā veramaṇī<sup>1</sup> pisuṇāya<sup>2</sup> vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī : ayaṃ vuccati sammāvācā.

Tattha katamo sammākammanto ?

Pāṇātipatā veramaṇī adinnādānā veramaṇī kāmesu micchācārā veramaṇī : ayaṃ vuccati sammākammanto.

Tattha katamo sammā-ājīvo ?

Idha ariyasāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvitāṃ kappeti : ayaṃ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo ?

Idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya . . . pe<sup>3</sup> . . . anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya . . . pe . . . uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati : ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsati ?

Idha bhikkhu kāye kāyānupassī viharati ātāpī<sup>4</sup> sampajāno satimā vineyya loke abhijjhādomanassaṃ vedanāsu . . . pe . . . citte . . . pe . . . dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ : ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi ?

Idha bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pīti-sukhaṃ paṭhamāṃ jhānaṃ<sup>5</sup> upasampajja viharati ; vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ<sup>6</sup> jhānaṃ upasampajja viharati ; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedenti yaṃ taṃ ariyā ācikkhanti : upekhako satimā sukhavihāri ti, tatiyaṃ jhānaṃ upasampajja viharati ; sukhassa ca pahānā dukkhassa ca pahānā pubb'eva so-manassadomanassānaṃ atthaṅgamā<sup>7</sup> adukkhamasukhaṃ upekhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati : ayaṃ vuccati sammāsamādhi.

<sup>1</sup> S<sup>d</sup> : veramaṇī ; B : veramaṇi.

<sup>2</sup> S<sup>d</sup> : pisuṇāya ; B : pisuṇavācā, and pharusavācā.

<sup>3</sup> S<sup>d</sup> does not condense.

<sup>4</sup> S<sup>d</sup> : ātāpī.

<sup>5</sup> S<sup>d</sup> : pathamajhānaṃ.

<sup>6</sup> So S<sup>d</sup>.

<sup>7</sup> S<sup>d</sup> : atthaṅgamā.

Idaṃ vuccati dukkhanirodhagāminī paṭipadā ariya-saccaṃ.

### SUTTANTABHĀJANĪYAṃ.

Cattāri saccāni dukkhaṃ dukkhasamudayo dukkha-nirodho dukkhanirodhagāminī paṭipadā.

#### i.

Tattha katamo dukkhasamudayo ?

Taṇhā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Avasesā ca kilesā avasesā ca akusalā dhammā tīṇi ca kusalamūlāni sāsavāni, avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho ?

Taṇhāya pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā ?

Idha<sup>1</sup> bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicceva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhabhīṇaṃ ; tasmīṃ samaye atthaṅgiko maggo hoti : sammādiṭṭhi . . . pe . . . sammāsaṃmādihi.

Tattha katamā sammādiṭṭhi ?

Yā paññā pajānaṃ . . . pe<sup>2</sup> . . . āmoḥ dhamma-vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo ?

Yo takko vitakko . . . pe<sup>3</sup> . . . sammāsaṅkappoṃ maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā ?

Yā catūhi vacīduccaritehi āraṭi virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto sammāvācā maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāvācā.

Tattha katamo sammākammanto ?

Yā tihi kāyaduccaritehi āraṭi virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto

<sup>1</sup> Dh. S. § 277.

<sup>2</sup> Dh. S. §§ 292 ; 297 foll.

<sup>3</sup> S<sup>d</sup> does not condense.

sammākammanto maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammākammanto.

Tattha katamo sammā-ājīvo ?

Yā micchā ajīvā ārati virati paṭivirati veramaṇī akiriyā akaraṇaṃ anajjhāpatti velā-anatikkamo setughāto sammā-ājīvo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammā-ājīvo.

Tattha katamo sammavāyāmo ?

Yo cetasiko viriyārambho . . . pe . . . sammavāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammavāyāmo.

Tattha katamā sammāsati ?

Yā sati anussati . . . pe . . . sammāsati satissambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi ?

Yā cittaṣa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati sammāsamādhi.

Ayaṃ vuccati dukkhanirodhagāminī paṭipadā. Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

## ii.

Tattha katamo dukkhasamudayo ?

Taṇha ca avasesā ca kilesā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Avasesā ca akusalā dhammā tiṇi ca kusalamūlāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho ?

Taṇhāya ca avasesānaṃ ca kilesānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicc'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhiniṇṇaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti : sammāditṭhi . . . pe . . . sammāsamādhi. Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.<sup>1</sup>

<sup>1</sup> B : °gāminipatiṭṭhā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya<sup>1</sup>  
sampayuttā.<sup>2</sup>

## iii.

Tattha katamo dukkhasamudayo ?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā dhammā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Tiṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kamma-vipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkham.

Tattha katamo dukkhanirodho ?

Taṇhāya ca avasesānaṃ ca kilesānaṃ avasesānaṃ ca akusalānaṃ dhammānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminī paṭipadā ?

Idhe bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicc'eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti : sammādiṭṭhi . . . pe . . . sammāsamādhi.<sup>3</sup> Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.<sup>4</sup>

## iv.

Tattha katamo dukkhasamudayo ?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā dhammā tiṇi ca kusalamūlāni sāsavāni : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ ?

Avasesā ca sāsavā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

<sup>1</sup> S<sup>d</sup> : °gāminipaṭipadāya.

<sup>2</sup> S<sup>d</sup> adds . . . pe . . .

<sup>3</sup> S<sup>d</sup> : . . . pe . . .

<sup>4</sup> So S<sup>d</sup>.

<sup>5</sup> S<sup>d</sup> adds . . . pe . . .

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānaṃ ca kilesānaṃ avasesānaṃ<sup>1</sup> ca akusalānaṃ dhammānaṃ tiṇṇannaṃ<sup>2</sup> ca kusalamūlānaṃ sāsavānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamo dukkhanirodhagāminiṃ paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicca kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, tasmīṃ samaye aṭṭhaṅgiko maggo hoti : sammādiṭṭhi . . . pe . . . sammāsamādhi.<sup>3</sup> Ayaṃ vuccati dukkhanirodhagāminiṃ paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya<sup>4</sup> sampayuttā.<sup>5</sup>

v.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesā ca kilesā avasesā ca akusalā tīṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānaṃ ca kilesānaṃ avasesānaṃ ca akusalānaṃ dhammānaṃ tiṇṇannaṃ ca<sup>6</sup> kusalamūlānaṃ sāsavānaṃ avasesānaṃ ca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminiṃ paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicca kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, tasmīṃ samaye aṭṭhaṅgiko maggo hoti : sammādiṭṭhi . . . pe . . . sammāsamādhi. Ayaṃ vuccati dukkhanirodhagāminiṃ paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.<sup>7</sup>

<sup>1</sup> S<sup>d</sup> omits avasesānaṃ.

<sup>2</sup> S<sup>d</sup> : tinnaṃ. B. tiṇṇaṃ.

<sup>3</sup> S<sup>d</sup> adds . . . pe . . .

<sup>4</sup> S<sup>d</sup> : °gāminipāṭipadāya.

<sup>5</sup> S<sup>d</sup> adds . . . pe . . .

<sup>6</sup> S<sup>d</sup> : tinnannaṃ. B. tiṇṇaṃ.

<sup>7</sup> S<sup>d</sup> adds . . . pe . . .

## vi.

Cattāri saccāni: dukkhaṃ dukkhasamudayo dukkhanirodho dukkhanirodhagāminī paṭipadā.

Tattha katamo dukkhasamudayo?

Taṇhā: ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Avasesā ca kilesā avasesā ca akusalā dhammā tīpi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ: idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya pahānaṃ: ayaṃ vuccati dukkhanirodho.

Tattha katamo dukkhanirodhagāminī paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivic'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ, tasmīṃ samaye pañcaṅgiko maggo hoti: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānanā . . . pe . . . amoho dhammaviccayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Yo takko vitakko saṅkappo . . . pe . . . maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsaṅkappo.

Tattha katamo sammāvāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi sammādhisaṃbojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsamādhi.

Ayaṃ vuccati dukkhanirodhagāminī paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā . . . pe . . .<sup>1</sup>

<sup>1</sup> B. omits . . . pe . . .

vii.

Tattha katamo dukkhasamudayo?

Tañhā ca avasesa ca kilesā avasesā ca akusalā dhammā tiṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Tañhāya ca avasesānaṃ ca kilesānaṃ avasesānaṃ ca akusalānaṃ dhammānaṃ tiṇṇannaṃ ca<sup>1</sup> kusalamūlānaṃ sāsavānaṃ avasesānaṃ ca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminiṃ paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicceva kāmehi . . . pe . . . pathamaṃ<sup>2</sup> jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye pañcaṅgiko maggo hoti : sammādiṭṭhi sammāsaṃkappo sammāvāyāmo sammāsaṃsati sammāsamādhi. Ayaṃ vuccati dukkhanirodhagāminiṃ paṭipadā.

Avasesā dhammā dukkhanirodhagāminiyā paṭipadāya sampayuttā.

viii.

Cattāri saccāni; dukkhaṃ dukkhasamudayo dukkhānirodho dukkhanirodhagāminiṃ paṭipadā.

Tattha katamo dukkhasamudayo?

Tañhā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Avasesā ca kilesāṃ avasesā ca akusalā dhammā tiṇi ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Tañhāya pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāminiṃ paṭipadā?

Idha khikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti

<sup>1</sup> B. tiṇṇaṃ ca . . . S<sup>d</sup> : tinnaynaṃ ca.

<sup>2</sup> S<sup>d</sup> : pathamajhānaṃ.



niyyānikaṃ apacaya-gāmiyaṃ diṭṭhigatānaṃ pahānāya paṭhamāya pattiyaṃ, vivicca'eva kāmehi . . . pe . . . paṭhamaya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmaṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ayaṃ vuccati dukkhanirodhagāmini paṭipadā . . . pe . . .<sup>1</sup>

## ix.

Tattha katamo dukkhasamudayo?

Taṇhā ca avasesā ca kilesā avasesā akusalā dhammā tīni ca kusalamūlāni sāsavāni avasesā ca sāsavā kusalā dhammā : ayaṃ vuccati dukkhasamudayo.

Tattha katamaṃ dukkhaṃ?

Sāsavā kusalākusalānaṃ dhammānaṃ vipākā ye ca dhammā kiriyā neva kusalā nākusalā na ca kammavipākā sabbaṃ ca rūpaṃ : idaṃ vuccati dukkhaṃ.

Tattha katamo dukkhanirodho?

Taṇhāya ca avasesānaṃ ca kilesānaṃ avasesānaṃ ca akusalānaṃ dhammānaṃ tiṇṇannaṃ ca<sup>2</sup> kusalamūlānaṃ sāsavānaṃ avasesānaṃ ca sāsavānaṃ kusalānaṃ dhammānaṃ pahānaṃ : ayaṃ vuccati dukkhanirodho.

Tattha katamā dukkhanirodhagāmini paṭipadā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiyaṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicca'eva kāmehi . . . pe . . . paṭhamaya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmaṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti . . . pe . . . : ayaṃ vuccati dukkhanirodhagāmini paṭipadā.

ABHIDHAMMA BHĀJANIYAṃ.<sup>3</sup>

Cattāri ariyasaccāni : dukkhaṃ ariyasaccaṃ dukkhanirodho ariyasaccaṃ dukkhanirodhagāmini paṭipadā ariyasaccaṃ. Catunnaṃ ariyasaccānaṃ kati kusalā, kati akusalā, kati avyākātā . . . pe . . . kati saraṇā, kati araṇā?

Samudayasaccaṃ akusalaṃ ; maggasaccaṃ kusalaṃ ; nirodhasaccaṃ avyākataṃ ; dukkhasaccaṃ siyā kusalaṃ siyā akusalaṃ siyā avyākataṃ.

Dve saccā siyā sukhāya vedanāya sampayuttā siyā aduk-

<sup>1</sup> B. omits . . . pe . . .

<sup>2</sup> B. tiṇṇaṃ ca . . . S<sup>d</sup> : tinnaṃ ca.

<sup>3</sup> So also K.

khamasukhāya vedanāya sampayuttā; nirodhasaccaṇ na vattabbaṇ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi; adukkhamasukhāya vedanāya sampayuttan ti pi; dukkhasaccaṇ siyā sukhāya vedanāya sampayuttan siyā dukkhāya vedanāya sampayuttan siyā adukkhamasukhāya vedanāya sampayuttan siyā na vattabbaṇ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dve saccā vipākadhammadhammā; nirodhasaccaṇ neva-vipāka-na-vipākadhammadhammaṇ; dukkhasaccaṇ siyā vipākaṇ siyā vipākadhammadhammaṇ siya neva-vipākā-na-vipākadhammadhammaṇ.

Samudayasaccaṇ anupādiṇṇupādāniyaṇ; dve saccā anupādiṇṇa-anupādāniyā; dukkhasaccaṇ siyā upādiṇṇupādāniyaṇ siyā anupādiṇṇupādāniyaṇ.

Samudayasaccaṇ saṅkiliṭṭha-saṅkilesikaṇ; dve saccā asaṅkiliṭṭha-asaṅkilesikā; dukkhasaccaṇ siyā saṅkiliṭṭha-saṅkilesikaṇ siya asaṅkiliṭṭha-saṅkilesikaṇ.

Samudayasaccaṇ savitakka-savicāraṇ; nirodhasaccaṇ avitakka-avicāraṇ; maggasaccaṇ siyā savitakka-savicāraṇ siyā avitakka-avicāramattaṇ siyā avitakka-avicāraṇ; dukkhasaccaṇ siyā savitakka-savicāraṇ siyā avitakka-avicāramattaṇ siyā avitakka-avicāraṇ siyā na vattabbaṇ savitakka-savicāraṇ ti pi avitakka-avicāramattan ti pi avitakka-avicāraṇ ti pi.

Dve saccā siyā pītisahagatā siyā sukkhasahagatā siyā upekkhāsahagatā; nirodhasaccaṇ na vattabbaṇ pītisahagatan ti pi sukkhasahagatan ti pi upekkhāsahagatan ti pi; dukkhasaccaṇ siyā pītisahagataṇ siyā sukkhasahagataṇ siyā upekkhāsahagataṇ siyā na vattabbaṇ pītisahagatan ti pi sukkhasahagatan ti pi upekkhāsahagatan ti pi.

Dve saccā neva dassanena na bhāvanāya pahātabbā; samudayasaccaṇ siyā dassanena pahātabbaṇ siyā bhāvanāya pahātabbaṇ; dukkhasaccaṇ siyā dassanena pahātabbaṇ siyā bhāvanāya pahātabbaṇ siyā neva dassanena na bhāvanāya pahātabbaṇ.

Dve saccā neva dassanena na bhāvanāya pahātabbahetukā; samudayasaccaṇ siyā dassanena pahātabbahetukaṇ siyā bhāvanāya pahātabbahetukaṇ; dukkhasaccaṇ siyā dassanena pahātabbahetukaṇ siyā bhāvanāya pahātabbahetukaṇ siyā neva dassanena na bhāvanāya pahātabbahetukaṇ.

Samudayasaccaṇ ācāyagāmi; maggasaccaṇ apacāyagāmi;

nirodhasaccaṃ neva ācayagāmi na apacayagāmi;<sup>1</sup> dukkhasaccaṃ siyā ācayagāmi siyā neva ācayagāmi na apacayagāmi.

Maggasaccaṃ sekhaṃ; tiṇi saccā neva sekhā nāsekhā.

Samudayasaccaṃ parittaṃ; dve saccā appamāṇā; dukkhasaccaṃ siyā parittaṃ siyā mahaggataṃ.

Nirodhasaccaṃ anārammaṇaṃ; maggasaccaṃ appamāṇarammaṇaṃ; samudayasaccaṃ siyā parittārammaṇaṃ siyā mahaggatārammaṇaṃ na appamāṇārammaṇaṃ siyā na vattaḃbaṃ parittārammaṇaṃ ti pi mahaggatārammaṇaṃ ti pi; dukkhasaccaṃ siyā parittārammaṇaṃ siyā mahaggatārammaṇaṃ siyā appamāṇārammaṇaṃ siyā na vattaḃbaṃ parittārammaṇaṃ ti pi mahaggatārammaṇaṃ ti pi appamāṇārammaṇaṃ ti pi.

Samudayasaccaṃ hīnaṃ; dve saccā paṇītā; dukkhasaccaṃ siyā hīnaṃ siyā majjhimaṃ.

Nirodhasaccaṃ aniyataṃ; maggasaccaṃ sammattaniyataṃ; dve saccā siyā micchattaniyatā siyā aniyatā.

Nirodhasaccaṃ anārammaṇaṃ; samudayasaccaṃ na vattaḃbaṃ maggārammaṇaṃ ti pi maggahetukaṃ ti pi maggādhīpatitī pi;<sup>2</sup> maggasaccaṃ na maggārammaṇaṃ siyā maggahetukaṃ siyā maggādhīpati<sup>3</sup> siyā na vattaḃbaṃ maggahetukaṃ ti pi<sup>4</sup> maggādhīpatitī pi;<sup>2</sup> dukkhasaccaṃ siyā<sup>5</sup> maggārammaṇaṃ na maggahetukaṃ, siyā maggādhīpati siyā na vattaḃbaṃ maggārammaṇaṃ ti pi maggādhīpatitī pi.<sup>2</sup>

Dve saccā siyā uppāṇā siyā anuppāṇā na vattaḃbā uppāḍino ti; nirodhasaccaṃ na vattaḃbaṃ uppāṇaṃ ti pi anuppāṇaṃ ti pi uppāḍitī pi; dukkhasaccaṃ siyā uppāṇaṃ siyā anuppāṇaṃ siyā uppāḍi.

Tiṇi saccā<sup>6</sup> siyā atitā siyā anāgatā siyā paccuppaṇṇā; nirodhasaccaṃ na vattaḃbaṃ atitaṃ ti pi anāgataṃ ti pi paccuppaṇṇaṃ ti pi.

Nirodhasaccaṃ anārammaṇaṃ; maggasaccaṃ na vattaḃbaṃ atitārammaṇaṃ ti pi anāgatārammaṇaṃ ti pi paccuppaṇṇārammaṇaṃ ti pi; dve saccā<sup>7</sup> siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppaṇṇārammaṇā siyā na vattaḃbaṃ atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppaṇṇārammaṇā ti pi.

<sup>1</sup> So K, as well as S<sup>d</sup>. B: nevācayagāmi-nāpacayagāmi.

<sup>2</sup> S<sup>d</sup>: maggādhīpatin ti pi. <sup>3</sup> S<sup>d</sup>: ādhīpatin.

<sup>4</sup> S<sup>d</sup> omits maggahetukaṃ ti pi. <sup>5</sup> B omits siyā.

<sup>6</sup> S<sup>d</sup> and B: saccāni.

<sup>7</sup> So S<sup>d</sup> and B.

Nirodhasaccaṃ bahiddhā; tīpi saccā siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Nirodhasaccaṃ anārammaṇaṃ; maggasaccaṃ bahiddhārammaṇaṃ; samudayasaccaṃ siyā ajjhattārammaṇaṃ siyā bahiddhārammaṇaṃ siyā ajjhattabahiddhārammaṇaṃ; dukkhasaccaṃ siyā ajjhattārammaṇaṃ siyā bahiddhārammaṇaṃ siyā ajjhattabahiddhārammaṇaṃ siyā na vattabbaṃ ajjhattārammaṇaṃ ti pi bahiddhārammaṇaṃ ti pi ajjhattabahiddhārammaṇaṃ ti pi.

Tīpi saccā<sup>1</sup> anidassana-appatighā; dukkhasaccaṃ siyā sanidassana-sappatighaṃ siyā anidassana-sappatighaṃ siyā anidassana-appatighaṃ.

Samudayasaccaṃ hetu; nirodhasaccaṃ na hetu; dve saccā<sup>2</sup> siyā hetū<sup>3</sup> siyā na hetū.<sup>3</sup> Dve saccā sahetukā; nirodhasaccaṃ ahetukaṃ; dukkhasaccaṃ siyā sahetukaṃ siyā ahetukaṃ. Dve saccā hetusampayutta; nirodhasaccaṃ hetuvippayuttaṃ; dukkhasaccaṃ siyā hetusampayuttaṃ siyā hetuvippayuttaṃ. Samudayasaccaṃ hetu ceva sahetukaṃ ca; nirodhasaccaṃ na vattabbaṃ hetu ceva sahetukaṃ cāti pi sahetukaṃ ceva na ca hetūti pi;<sup>4</sup> maggasaccaṃ siyā hetu ceva sahetukaṃ ca siyā sahetukaṃ ceva na ca hetu; dukkhasaccaṃ siyā hetu ceva sahetukaṃ ca siyā sahetukaṃ ceva na ca hetu siyā<sup>5</sup> na vattabbaṃ hetu ceva sahetukaṃ cāti pi sahetukaṃ ceva na ca hetūti pi; samudayasaccaṃ hetu ceva hetusampayuttaṃ ca; nirodhasaccaṃ na vattabbaṃ hetu ceva hetusampayuttaṃ cāti pi hetusampayuttaṃ ceva na ca hetūti pi;<sup>4</sup> maggasaccaṃ siyā hetu ceva hetusampayuttaṃ ca siyā hetusampayuttaṃ ceva na ca hetu; dukkhasaccaṃ siyā hetu ceva hetusampayuttaṃ ca siyā hetusampayuttaṃ ceva na ca hetu siyā na vattabbaṃ hetu ceva hetusampayuttaṃ cāti pi hetusampayuttaṃ ceva na ca hetūti pi. Nirodhasaccaṃ na hetu ahetukaṃ; samudayasaccaṃ na vattabbaṃ na hetu sahetukan ti pi na hetu ahetukan ti pi; maggasaccaṃ siyā na hetu sahetukan siyā na vattabbaṃ na hetu sahetukan ti;<sup>6</sup> dukkhasaccaṃ siyā na hetu sahetukaṃ siyā na hetu ahetukaṃ siyā na vattabbaṃ na hetu sahetukan ti pi na hetu ahetukan ti pi.

<sup>1</sup> S<sup>d</sup> and B: saccāni.      <sup>2</sup> So S<sup>d</sup> and B.      <sup>3</sup> S<sup>d</sup>: hetu.

<sup>4</sup> S<sup>d</sup> inverts the order of these two clauses on samudayasaccaṃ and nirodhasaccaṃ.

<sup>5</sup> S<sup>d</sup> omits the clause introduced by this siyā.

<sup>6</sup> S<sup>d</sup> and B: siyā na vattabbaṃ na hetu sahetukan ti pi na hetu ahetukan ti pi.



saccā na vattabbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi;<sup>1</sup> dukkhasaccaṃ siyā saṃyojanañ ceva saṃyojanasampayuttañ ca siyā saṃyojanasampayuttañ ceva no ca saṃyojanaṃ siya na vattabbā saṃyojanañ ceva saṃyojanasampayuttañ cāti pi saṃyojanasampayuttañ ceva no ca saṃyojanan ti pi. Dve saccā saṃyojanavippayutta-asāṃyojaniyā; samudayasaccaṃ na vattabbā saṃyojanavippayutta-saṃyojaniyan ti pi. Saṃyojanavippayutta-asāṃyojaniyan ti pi; dukkhasaccaṃ siyā saṃyojanavippayutta-saṃyojaniyaṃ siyā na vattabbā saṃyojanavippayutta-saṃyojaniyan ti<sup>2</sup> pi saṃyojanavippayutta-asāṃyojaniyan<sup>2</sup> ti pi.

Samudayasaccaṃ gantho; dve saccā no ganthā; dukkhasaccaṃ siyā gantho siyā no gantho. Dve saccā ganthaniyā; dve saccā aganthaniyā. Dve saccā ganthavippayuttā; dve saccā siyā ganthasampayuttā siyā ganthavippayuttā. Samudayasaccaṃ gantho ceva ganthaniyañ ca; dve saccā na vattabbā ganthā ceva ganthaniyā cāti pi ganthaniyā ceva no ca ganthā ti pi; dukkhasaccaṃ siyā gantho ceva ganthaniyañ ca siyā ganthaniyañ ceva no ca gantho. Samudayasaccaṃ gantho ceva ganthasampayuttañ ca siyā na vattabbā gantho ceva ganthasampayuttañ cāti; dve saccā na vattabbā gantho ceva ganthasampayuttā cāti pi ganthasampayuttā ceva no ca ganthā ti pi; dukkhasaccaṃ siyā gantho ceva ganthasampayuttañ ca siyā ganthasampayuttañ ceva no ca gantho siyā na vattabbā gantho ceva ganthasampayuttañ cāti pi ganthasampayuttañ ceva no ca gantho ti pi. Dve saccā ganthavippayutta-aganthaniyā; dve saccā siyā ganthavippayutta-ganthaniyā siyā na vattabbā ganthavippayutta-ganthaniyā ti<sup>3</sup> pi siyā ganthavippayutta-aganthaniyā ti pi.<sup>3</sup>

Samudayasaccaṃ ogho . . . pe . . . yogo . . . pe . . .<sup>4</sup> nīvaraṇaṃ; dve saccā no nīvaraṇā;<sup>5</sup> dukkhasaccaṃ siyā nīvaraṇaṃ<sup>6</sup> siyā no nīvaraṇaṃ. Dve saccā nīvaraṇiyā; dve saccā anīvaraṇiyā. Samudayasaccaṃ nīvaraṇasampayuttaṃ; dve saccā nīvaraṇavippayuttā; dukkhasaccaṃ siyā nīvaraṇasampayuttaṃ siyā nīvaraṇavippayuttaṃ. Samuda-

<sup>1</sup> S<sup>d</sup> *inverts order of clauses*: samudayasaccaṃ . . . and dve saccā.

<sup>2</sup> K *omits last clause*.

<sup>3</sup> K *omits last clause*.

<sup>4</sup> S<sup>d</sup> *repeats samudayasaccaṃ*.

<sup>5</sup> S<sup>d</sup>: nīvaraṇaṃ (*sic*).

<sup>6</sup> So S<sup>d</sup>.

yasaccaṃ nīvaraṇaṃ ceva nīvaraṇiyaṃ ca; dve saccā na vattabbā nīvaraṇā ceva nīvaraṇiyā cāti pi nīvaraṇiyā ceva no ca nīvaraṇā ti pi; dukkhasaccaṃ siyā nīvaraṇaṃ ceva nīvaraṇiyaṃ ca siyā nīvaraṇiyaṃ ceva no ca nīvaraṇaṃ. Samudayasaccaṃ nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ ca; dve saccā na vattabbā nīvaraṇā<sup>1</sup> ceva nīvaraṇasampayuttā cāti pi nīvaraṇasampayuttā ceva no ca nīvaraṇā<sup>1</sup> ti pi; dukkhasaccaṃ siyā nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ ca siyā nīvaraṇasampayuttaṃ ceva no ca nīvaraṇaṃ siyā na vattabbāṃ nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ cāti pi nīvaraṇasampayuttaṃ ceva no ca nīvaraṇaṃ ti pi. Dve saccā nīvaraṇavippayutta-anīvaraṇiyā; samudayasaccaṃ na vattabbāṃ nīvaraṇavippayutta-nīvaraṇiyaṃ ti pi nīvaraṇavippayutta-anīvaraṇiyaṃ ti pi; dukkhasaccaṃ siyā nīvaraṇavippayutta-nīvaraṇiyaṃ siyā na vattabbāṃ nīvaraṇavippayutta-nīvaraṇiyaṃ ti pi nīvaraṇavippayutta-anīvaraṇiyaṃ ti pi.<sup>2</sup>

Tiṇi saccā<sup>3</sup> no parāmāsā; dukkhasaccaṃ siyā parāmāso siyā no parāmāso. Dve saccā parāmatṭhā; dve saccā aparāmatṭhā. Dve saccā parāmāsavippayuttā; samudayasaccaṃ siyā parāmāsasampayuttaṃ siyā parāmāsavippayuttaṃ; dukkhasaccaṃ siyā parāmāsasampayuttaṃ siyā parāmāsavippayuttaṃ siyā na vattabbāṃ parāmāsampayuttan ti pi parāmāsavippayuttan ti pi. Samudayasaccaṃ na vattabbāṃ parāmāso ceva parāmatṭhaṃ cāti, parāmatṭhaṃ ceva no ca parāmāso: dve saccā na vattabbā parāmāsā ceva parāmatṭhā cāti pi parāmatṭhā ceva no ca parāmāsā ti pi;<sup>4</sup> dukkhasaccaṃ siyā parāmāso ceva parāmatṭhaṃ ca siyā parāmatṭhaṃ ceva no ca parāmāso. Dve saccā parāmāsavippayutta-aparāmatṭhā; dve saccā siyā parāmāsavippayutta-parāmatṭhā siyā na vattabbā parāmāsavippayutta-parāmatṭhā ti pi parāmāsavippayutta-aparāmatṭhā ti pi.<sup>5</sup>

Dve saccā sārammaṇā; nirodhasaccaṃ anārammaṇaṃ; dukkhasaccaṃ siyā sārammaṇaṃ siyā anārammaṇaṃ.

Tiṇi saccā<sup>6</sup> no cittaṃ . . . . . ttaṃ siyā no cittaṃ. Dve saccā . . . . . acetasikaṃ; dukkhasaccaṃ siyā cetasikaṃ siyā acetasikaṃ. Dve saccā

<sup>1</sup> S<sup>d</sup>: nīvaraṇaṃ.

<sup>2</sup> K omits last clause.

<sup>3</sup> S<sup>d</sup> and B: saccāni.

<sup>4</sup> S<sup>d</sup> inverts order of these clauses as above.

<sup>5</sup> K omits last clause.

<sup>6</sup> So K and S<sup>d</sup>. B: saccāni.





upādānaṃ ceva upādānasampayuttaṃ cāti;<sup>1</sup> dve saccā na vattabbā upādānā ceva upādānasampayuttā cāti pi upādānasampayuttā ceva no ca upādānā ti pi;<sup>2</sup> dukkhasaccaṃ siyā upādānaṃ ceva upādānasampayuttaṃ ca siyā upādānasampayuttaṃ ceva no ca upādānaṃ siyā na vattabbāṃ upādānaṃ ceva upādānasampayuttaṃ cāti pi upādānasampayuttaṃ ceva no ca upādānaṃ ti pi. Dve saccā upādānavippayutta-anupādāniyā; dve saccā siyā upādānavippayutta-upādāniyā siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.<sup>3</sup>

Samudayasaccaṃ kilesa; dve saccā no kilesā; dukkhasaccaṃ siyā kilesa siyā no kilesa. Dve saccā saṅkilesikā; dve saccā asaṅkilesikā. Samudayasaccaṃ saṅkiliṭṭhaṃ; dve saccā asaṅkiliṭṭhā; dukkhasaccaṃ siyā saṅkiliṭṭhaṃ siyā asaṅkiliṭṭhaṃ. Samudayasaccaṃ kilesasampayuttaṃ; dve saccā kilesasampayuttā; dukkhasaccaṃ siyā kilesasampayuttaṃ siyā kilesavippayuttaṃ. Samudayasaccaṃ kilesa ceva saṅkilesikaṃ ca; dve saccā na vattabbā kilesā ceva saṅkilesikā cāti pi saṅkilesikā ceva no ca kilesā ti pi;<sup>4</sup> dukkhasaccaṃ siyā kilesa ceva saṅkilesikaṃ ca siyā saṅkilesikaṃ ceva no ca kilesa. Samudayasaccaṃ kilesa ceva saṅkiliṭṭhaṃ ca; dve saccā na vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi; dukkhasaccaṃ siyā kilesa ceva saṅkiliṭṭhaṃ ca siyā saṅkiliṭṭhaṃ ceva no ca kilesa, siyā na vattabbāṃ kilesa ceva saṅkiliṭṭhaṃ cāti pi saṅkiliṭṭhaṃ ceva no ca kilesa ti pi. Samudayasaccaṃ kilesa ceva kilesasampayuttaṃ ca; dve saccā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi; dukkhasaccaṃ siyā kilesa ceva kilesasampayuttaṃ ca siyā kilesasampayuttaṃ ceva no ca kilesa siyā na vattabbāṃ kilesa ceva kilesasampayuttaṃ cāti pi kilesasampayuttaṃ ceva no ca kilesa ti pi. Dve saccā kilesavippayutta-asāṅkilesikā; samudayasaccaṃ na vattabbāṃ kilesavippayutta-saṅkilesikaṃ ti pi kilesavippayutta-asāṅkilesikaṃ ti pi; dukkhasaccaṃ siyā kilesavippayutta-saṅkilesikaṃ siyā na vattabbāṃ kilesavippayutta-saṅkilesikaṃ ti pi kilesavippayutta-asāṅkilesikaṃ ti pi.<sup>5</sup>

<sup>1</sup> S<sup>d</sup> adds pi.

<sup>2</sup> S<sup>d</sup> inverts order of clauses as above.

<sup>3</sup> K omits last clause.

<sup>4</sup> S<sup>d</sup> inverts order, as above, in this and the next sentences.

<sup>5</sup> K omits last clause.

Dve saccā na dassanena pahātabbā; dve saccā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Dve saccā na bhāvanāya pahātabbā; dve saccā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Dve saccā na dassanena pahātabbahetukā; dve saccā siyā dassanena pahātabbahetukā siyā na dassanena pahātabbahetukā. Dve saccā na bhāvanāya pahātabbahetukā; dve saccā siyā bhāvanāya pahātabbahetukā siyā na bhāvanāya pahātabbahetukā.

Samudayasaccaṃ savitakkaj; nirodhasaccaṃ avitakkaj; dve saccā siyā savitakkā siyā avitakkā.

Samudayasaccaṃ savicāraj; nirodhasaccaṃ avicāraj; dve saccā siyā savicārā siyā avicārā.

Tīṇi saccā<sup>1</sup> siyā sappītikā siyā na pītisahagataj; tīṇi saccā<sup>1</sup> siyā pītisahagatā siyā na pītisahagatā. Nirodhasaccaṃ na sukhāsahagataj; tīṇi saccā<sup>1</sup> siyā sukhāsahagatā siyā na sukhāsahagatā. Nirodhasaccaṃ na upekhāsahagataj; tīṇi saccā<sup>1</sup> siyā upekhāsahagatā siyā na upekhāsahagatā.

Samudayasaccaṃ kāmāvacaraj; dve saccā na kāmāvacarā; dukkhasaccaṃ siyā kāmāvacaraj siyā na kāmāvacaraj. Tīṇi saccā<sup>2</sup> rūpāvacarā; dukkhasaccaṃ siyā rūpāvacaraj siyā na rūpāvacaraj. Tīṇi saccā<sup>2</sup> na arūpāvacarā; dukkhasaccaṃ siyā arūpāvacaraj siyā na arūpāvacaraj. Dve saccā pariyāpannā; dve saccā aparīyāpannā.

Maggasaccaṃ niyyānikaj; tīṇi saccā<sup>2</sup> anīyyānikā.

Maggasaccaṃ niyataj; nirodhasaccaṃ aniyataj; dve saccā siyā niyatā siyā aniyatā.

Dve saccā sa-uttarā; dve saccā anuttarā.

Samudayasaccaṃ saraṇaj; dve saccā araṇā; dukkhasaccaṃ siyā saraṇaj siyā araṇan ti.

PAÑHĀPUCCAKAJ.

SACCAVIBHAṄGO SAMATTO CATUTTHO.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> and B: saccāni.

<sup>2</sup> So S<sup>d</sup>. B: saccāni.

<sup>3</sup> S<sup>d</sup> adds *niṭṭhitaṃ*, *niṭṭhito* to the two titles respectively, and omits *samatto*. K. omits *catuttho*. B. has only *niṭṭhito* after *saccavibhaṅgo*.

## V.

## INDRIYAVIBHAJGO.

BĀVĪSATINDRIYĀNI : cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ<sup>1</sup> sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ<sup>2</sup> satindriyaṃ samādhindriyaṃ paññindriyaṃ anaññātāññassāmītindriyaṃ<sup>3</sup> aññindriyaṃ aññātāvindriyaṃ.

Tattha katamaṃ cakkhundriyaṃ ?

Yaṃ cakkhuṃ catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe<sup>4</sup> . . . suñño gāmo p'eso : idaṃ vuccati cakkhundriyaṃ.

Tattha katamaṃ sotindriyaṃ . . . ghānindriyaṃ . . . jivhindriyaṃ . . . kāyindriyaṃ ?

Yo kāyo catunnaṃ mahābhūtānaṃ upādāya pasādo . . . pe . . . suñño gāmo p'eso : idaṃ vuccati kāyindriyaṃ.

Tattha katamaṃ manindriyaṃ ?

Ekavidhena manindriyaṃ : phassasampayuttaṃ . . . pe<sup>5</sup> . . . evaṃ bahuvīdhena manindriyaṃ. Idaṃ vuccati manindriyaṃ.

Tattha katamaṃ itthindriyaṃ ?

Itthiya<sup>6</sup> itthilingaṃ itthinimittaṃ itthikuttaṃ itthakappo itthittaṃ itthibhāvo : idaṃ vuccati itthindriyaṃ.

Tattha katamaṃ purisindriyaṃ ?

Purisassa purisalinggaṃ purisanimittaṃ purisakuttaṃ

<sup>1</sup> S<sup>d</sup> places jīvitindriyaṃ before itthindriyaṃ always.

<sup>2</sup> B has viriy<sup>o</sup> always.

<sup>3</sup> K. has always : anaññātāññassamīt<sup>o</sup>.

<sup>4</sup> See above, p. 70, 71.

<sup>5</sup> S<sup>d</sup> and B give the remaining vidhena's nearly in full. They are identical with those given on pp. 53, 54.

<sup>6</sup> See Dh.S. §§ 633-635.

purisākappo purisattaṃ purisabhāvo : idaṃ vuccati purisindriyaṃ.

Tattha katamaṃ jīvitindriyaṃ ?

Duvidhena jīvitindriyaṃ :<sup>1</sup> atthi rūpaṃ jīvitindriyaṃ, atthi arūpaṃ jīvitindriyaṃ.<sup>2</sup>

Tattha katamaṃ rūpaṃ jīvitindriyaṃ ?

Yo<sup>3</sup> tesāṃ rūpīnaṃ dhammānaṃ āyu tṭhiti yapaṇā yāpaṇā iriyaṇā vattanā pālaṇā jīvitaṃ jīvitindriyaṃ : idaṃ vuccati rūpaṃ jīvitindriyaṃ.

Tattha katamaṃ arūpaṃ jīvitindriyaṃ ?

Yo tesāṃ arūpīnaṃ dhammānaṃ āyu tṭhiti yapaṇā yāpaṇā iriyaṇā vattanā pālaṇā jīvitaṃ jīvitindriyaṃ : idaṃ vuccati arūpaṃ jīvitindriyaṃ.

Tattha katamaṃ sukhindriyaṃ ?

Yaṃ kāyikaṃ sātaṃ kāyikaṃ sukhaṃ kāyasamphassaṃ sātāṃ sukhaṃ vedanā : idaṃ vuccati sukhindriyaṃ.

Tattha katamaṃ dukkhindriyaṃ ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātāṃ dukkhaṃ vedanā : idaṃ vuccati dukkhindriyaṃ.

Tattha katamaṃ somanassindriyaṃ ?

Yaṃ cetasikaṃ sātaṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedanā : idaṃ vuccati somanassindriyaṃ.

Tattha katamaṃ domanassindriyaṃ ?

Yo cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātāṃ dukkhaṃ vedanā : idaṃ vuccati domanassindriyaṃ.

Tattha katamaṃ upekkhindriyaṃ ?

Yaṃ cetasikaṃ neva-sātaṃ-nāsātaṃ cetosamphassaṃ adukkhamasukhaṃ vedanā : idaṃ vuccati upekkhindriyaṃ.

Tattha katamaṃ saddhindriyaṃ ?

Yā<sup>4</sup> saddhā saddhaṇā okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ : idaṃ vuccati saddhindriyaṃ.

Tattha katamaṃ viriyindriyaṃ ?

Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussolhi thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho

<sup>1</sup> S<sup>d</sup> and B : Jīvitindriyaṃ duvidhena.

<sup>2</sup> B : atthi rūpaṃ jīvitindriyaṃ, atthi arūpaṃ jīvitindriyaṃ.

<sup>3</sup> Dh.S. § 19.

<sup>4</sup> Dh.S. §§ 12-16.

virīyaṃ viriyindriyaṃ viriyabalaṃ sammāvāyāmo : idaṃ vuccati viriyindriyaṃ.

Tattha katamaṃ satindriyaṃ ?

Yā sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asamussanatā<sup>1</sup> sati satindriyaṃ satibalaṃ sammāsati : idaṃ vuccati satindriyaṃ.

Tattha katamaṃ samādhindriyaṃ ?

Yā cittassa ṭhīti saṇṭhīti avitṭhīti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalaṃ sammāsamādhi : idaṃ vuccati samādhindriyaṃ.

Tattha katamaṃ paññindriyaṃ ?

Yā paññā pajānanā vicayo pavicayo . . . pe<sup>2</sup> . . . amoho dhammavicayo sammādiṭṭhi : idaṃ vuccati paññindriyaṃ.

Tattha katamaṃ anaññātāññassamīṭindriyaṃ ?

Yā<sup>3</sup> tesāṃ dhammānaṃ aññātānaṃ adiṭṭhānaṃ appattānaṃ aviditānaṃ asacchikatānaṃ sacchikiriyāya paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : idaṃ vuccati anaññātāññassamīṭindriyaṃ.

Tattha katamaṃ aññindriyaṃ ?

Yā<sup>4</sup> tesāṃ dhammānaṃ ñātānaṃ diṭṭhānaṃ pattānaṃ viditānaṃ sacchikatānaṃ sacchikiriyāya paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : idaṃ vuccati aññindriyaṃ.

Tattha katamaṃ aññātāvindriyaṃ ?

Yā<sup>5</sup> tesāṃ aññātāvīnaṃ dhammānaṃ aññā paññā pajānana . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : idaṃ vuccati aññātāvindriyaṃ.

#### ABHIDHAMMABHĀJANĪYAṀ.<sup>6</sup>

Bāvisatindriyāni : cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ<sup>7</sup> sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekhindriyaṃ sad-dhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ

<sup>1</sup> S<sup>d</sup> : apammussanatā.

<sup>2</sup> S<sup>d</sup> gives the full text.

<sup>3</sup> Dh.S. § 296.

<sup>4</sup> Dh.S. § 364.

<sup>5</sup> Dh.S. § 555.

<sup>6</sup> K, here and after : Abhidhammabhājanīyaṃ.

<sup>7</sup> S<sup>d</sup> puts this before itthindriyaṃ.

paññindriyaṇ anaññātaññassāmītindriyaṇ aññindriyaṇ  
aññātāvindriyaṇ.

Bāvisatindriyaṇaṇ<sup>1</sup> kati kusalā kati akusalā kati avyākata  
. . . pe . . . kati saraṇā kati araṇā?

Dasindriyā avyākata. Domanassindriyaṇ akusalaṇ.  
Anaññātaññassāmītindriyaṇ kusalaṇ. Cattāriṇdriyā siyā  
kusalā siyā avyākata. Cha indriyā siyā kusalā siyā  
akusalā siyā avyākata.

Dvādasindriyā na vattabbā sukhāya vedanāya sampayuttā  
ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasu-  
khāya vedanāya sampayuttā ti pi. Cha indriyā siyā sukhāya  
vedanāya sampayuttā siyā adukkhamasukhāya vedanāya  
sampayuttā. Tiṇindriyā siyā sukhāya vedanāya sampa-  
yuttā siyā dukkhāya vedanāya sampayuttā siyā adukkham-  
asukhāya vedanāya sampayuttā. Jivitindriyaṇ siyā  
sukhāya vedanāya sampayuttaṇ siyā dukkhāya vedanāya  
sampayuttaṇ siyā adukkhamasukhāya vedanāya sampayuttaṇ  
siyā na vattabbā sukhāya vedanāya sampayuttan ti pi  
dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya  
vedanāya sampayuttan ti pi.

Sattindriyā neva - vipāka - na - vipākadhammadhammā.  
Tiṇindriyā vipākā. Dvindriyā vipākadhammadhammā.  
Aññindriyaṇ siyā vipākaṇ siyā vipākadhammadhammaṇ.  
Navindriyā siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.

Navindriyā upādinnupādāniyā. Domanassindriyaṇ anu-  
pādinnupādāniyaṇ. Tiṇindriyā . . . . .  
Navindriyā siyā upādinnupādāni . . . . .  
niyā siyā anupādinna-anupādāniyā.

Navindriyā asaṅkiliṭṭha-saṅkilesikā. Domanassindriyaṇ  
saṅkiliṭṭha-saṅkilesikaṇ. Tiṇindriyā asaṅkiliṭṭha-asāṅ-  
kilesikā. Tiṇindriyā siyā asaṅkiliṭṭha-saṅkilesikā siyā  
asaṅkiliṭṭha-asāṅkilesikā. Cha indriyā siyā saṅkiliṭṭha-  
saṅkilesikā siyā asaṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-  
asaṅkilesikā.

Navindriyā avitakka-avicārā. Domanassindriyaṇ savi-  
takka-savicāraṇ. Upekhindriyaṇ siyā savitakka-savicāraṇ  
siyā avitakka-avicāraṇ. Ekādasindriyā siyā savitakka-  
savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā.

Ekādasindriyā na vattabbā pītisahagatā ti pi sukhasaha-  
gatā ti pi upekhāsahagatā ti pi. Somanassindriyaṇ siyā  
pītisahagataṇ, na sukhasahagataṇ na upekhāsahagataṇ

<sup>1</sup> Sd: bāvisatīnaṇ indriyaṇaṇ.

siyā na vattabbaṃ pītisahagatan ti. Cha indriyā siyā pītisahagatā siyā sukhāsahagatā siyā upekhāsahagatā. Cattāriṇḍriyā siyā pītisahagatā siyā sukhāsahagatā siyā upekhāsahagatā siyā na vattabbā pītisahagatā ti pi sukhasahagatā ti pi upekhāsahagatā ti pi.

Paṇṇarasindriyā neva dassanena na bhāvanāya pahātabbā. Domanassindriyaṃ siyā dassanena pahātabbaṃ siyā bhāvanāya pahātabbaṃ. Cha indriyā siyā dassanena pahātabbā siyā bhāvanāya pahātabbā siyā neva dassanena na bhāvanāya pahātabbā.

Paṇṇarasindriyā neva dassanena na bhāvanāya pahātabbahetukā. Domanassindriyaṃ siyā dassanena pahātabbahetukaṃ siyā bhāvanāya pahātabbahetukaṃ. Cha indriyā siyā dassanena pahātabbahetukā siyā bhāvanāya pahātabbahetukā siyā neva dassanena na bhāvanāya pahātabbahetukā.

Dasindriyā neva ācayagāmino<sup>1</sup> na apacayagāmino.<sup>1</sup> Domanassindriyaṃ ācayagāmi.<sup>2</sup> Anaññātāññassāmītiṇḍriyaṃ apacayagāmi.<sup>2</sup> Aññindriyaṃ siyā apacayagāmi<sup>3</sup> siyā neva ācayagāmi na apacayagāmi. Navindriyā siyā ācayagāmino siyā apacayagāmino siyā neva ācayagāmino na apacayagāmino.

Dasindriyā neva sekhā nasekhā. Dvindriyā sekhā. Aññātāvindriyaṃ asekhāṃ. Navindriyā siyā sekhā siyā asekhā siyā neva sekhā nasekhā.

Dasindriyā parittā. Tiṇḍriyā appamāṇā. Navindriyā siyā parittā siyā mahaggatā siyā appamāṇā.

Sattindriyā anārammaṇā. Dvindriyā parittārammaṇā. Tiṇḍriyā appamāṇārammaṇā. Domanassindriyaṃ siyā parittārammaṇaṃ siyā mahaggatārammaṇaṃ na appamāṇārammaṇaṃ siyā na vattabbaṃ parittārammaṇaṃ ti pi mahaggatārammaṇaṃ ti pi. Navindriyā siyā parittārammaṇā siyā mahaggatārammaṇā siyā appamāṇārammaṇā siyā na vattabbā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi.

Navindriyā majjhimā. Domanassindriyaṃ hīnaṃ. Tiṇḍriyā paṇītā. Tiṇḍriyā siyā majjhimā siyā paṇītā. Cha indriyā siyā hīnā siyā majjhimā siyā paṇītā.

Dasindriyā aniyatā. Anaññātāññassāmītiṇḍriyaṃ sammattaniyataṃ. Cattāriṇḍriyā siyā sammattaniyatā siyā aniyatā. Domanassindriyaṃ siyā micchattaniyataṃ siyā

<sup>1</sup> Sd: °gāmīno. B: nevācayagāminapaccayagāmino.

<sup>2</sup> Sd: °gāmī. <sup>3</sup> So Sd.

aniyataṃ. Cha indriyā siyā micchattaniyatā siyā sammat-taniyatā siyā aniyatā.

Sattindriyā anārammaṇā. Cattārindriyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi. Anaññātāññassāmītindriyaṃ na maggārammaṇaṃ maggahetukaṃ siyā maggādhipati siyā na vattabbaṃ maggādhipatīti. Aññindriyaṃ na maggārammaṇaṃ siyā maggahetukaṃ siyā maggādhipati siyā na vattabbaṃ maggahetukaṃ ti pi maggādhipatīti<sup>1</sup> pi. Navindriyā siyā maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhipatino ti pi.

Dasindriyā siyā uppannā siyā uppādino na vattabbā anuppannā ti. Dvindriyā siyā uppannā siyā anuppannā na vattabbā uppādino ti. Dasindriyā siyā uppannā siyā anuppannā siyā uppādino.

Siyā atītā siyā anāgatā siyā paccuppannā.

Sattindriyā anārammaṇā. Dvindriyā paccuppannārammaṇā. Tīṇindriyā na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Dasindriyā siyā atītārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā.

Sattindriyā anārammaṇā. Tīṇindriyā bahiddhārammaṇā. Cattārindriyā siyā ajjhataṃ siyā bahiddhārammaṇā siyā ajjhatabhiddhārammaṇā. Atthindriyā siyā ajjhataṃ siyā bahiddhārammaṇā siyā ajjhatabhiddhārammaṇā siyā na vattabbā ajjhataṃ siyā bahiddhārammaṇā ti pi ajjhatabhiddhārammaṇā ti pi.

Pañcindriyā anidassana-sappatighā. Sattarasindriyā anidassana-appatighā.

Cattārindriyā hetū;<sup>2</sup> attharasindriyā na hetū. Sattindriyā sahetukā; navindriyā ahetukā; cha indriyā siyā sahetukā siyā ahetukā. Sattindriyā hetusampayuttā; navindriyā hetuvippayuttā; cha indriyā siyā hetusampayuttā siyā hetuvippayuttā. Cattārindriyā hetū ceva sahetukā ca; navindriyā na vattabbā hetū ceva sahetukā cāti pi sahetukā ceva na ca hetūti pi; tīṇindriyā na vattabbā hetū ceva sahetukā cāti sahetukā ceva na ca hetū. Cha indriyā na vattabbā hetū ceva sahetukā cāti siyā sahetukā ceva na ca hetū siyā na vattabbā sahetukā ceva na ca hetūti. Cattārindriyā hetū ceva hetusampayuttā

<sup>1</sup> S<sup>d</sup> opatin ti pi.

<sup>2</sup> S<sup>d</sup>: hetu.



ca ; navindriyā na vattabbā hetū ceva hetusampayuttā cāti pi hetusampayuttā ceva na ca hetūti pi ;<sup>1</sup> tñindriyā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū ; cha indriyā na vattabbā hetū ceva hetusampayuttā cāti siyā hetusampayuttā ceva na ca hetū siyā na vattabbā hetusampayuttā ceva na ca hetūti. Navindriyā na hetū ahetukā ; tñindriyā na hetū sahetukā ; cattārindriyā na vattabbā na hetū sahetukā ti pi na hetū ahetukā ti pi ; cha indriyā siyā na hetū sahetukā siyā na hetū ahetukā.

Sappaccayā. Saṅkhatā. Anidassanā.

Pañcindriyā sappatighā. Sattarasindriyā appatighā.

Sattindriyā rūpā. Cuddasindriyā arūpā. Jīvitindriyaṃ siyā rūpaṃ siyā arūpaṃ.

Dasindriyā lokiya. Tñindriyā lokuttarā. Navindriyā siyā lokiya siyā lokuttarā.

Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Dasindriyā sāsavā ; tñindriyā anāsavā ; navindriyā siyā sāsavā siyā anāsavā. Paññarasindriyā āsavavippayuttā ; domanassindriyaṃ āsavasampayuttaṃ ; cha indriyā siyā āsavasampayuttā siyā āsavavippayuttā. Dasindriyā na vattabbā āsavā ceva sāsavā cāti sāsavā ceva no ca āsavā ; tñindriyā na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; navindriyā na vattabbā āsavā ceva sāsavā cāti siyā sāsavā ceva no ca āsavā siyā na vattabbā sāsavā ceva no ca āsavā ti. Paññarasindriyā na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi ; domanassindriyaṃ na vattabbā āsavo ceva āsavasampayuttaṃ cāti āsavasampayuttaṃ ceva no ca āsavo ; cha indriyā na vattabbā āsavā ceva āsavasampayuttā cāti siyā āsavasampayutta ceva no ca āsavā siyā na vattabbā āsavasampayuttā ceva no ca āsavā ti. Navindriyā āsavavippayutta-sāsavā ; tñindriyā āsavavippayutta-anāsavā ; domanassindriyaṃ na vattabbā āsavavippayutta-sāsavaṃ ti pi āsavavippayutta-anāsavaṃ ti pi ; tñindriyā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā ; cha indriyā siyā āsavavippayutta-sāsavā siyā āsavavippayutta-anāsavā siyā na vattabbā āsavavippayutta-sāsavā ti pi āsavavippayutta-anāsavā ti pi.

No saṃyojanā. Dasindriyā saṃyojaniyā ; tñindriyā asaṃyojaniyā ; navindriyā siyā saṃyojaniyā siyā asaṃyojaniyā. Paññarasindriyā saṃyojanavippayuttā ; domanassindriyaṃ saṃyojanasampayuttaṃ ; cha indriyā siyā

<sup>1</sup> S<sup>d</sup> puts the navindriyā clause first.

saṃyojanasampayuttā siyā saṃyojanavippayuttā. Dasindriyā na vattaḃbā saṃyojanā ceva saṃyojaniyā cāti saṃyojaniyā ceva no ca saṃyojanā; tīṇindriyā na vattaḃbā saṃyojanā ceva saṃyojaniyā cāti pi saṃyojaniyā ceva no ca saṃyojanā ti pi; navindriyā na vattaḃbā saṃyojanā ceva saṃyojaniyā cāti siyā saṃyojaniyā ceva no ca saṃyojanā ti. Pañnarasindriyā<sup>1</sup> na vattaḃbā saṃyojanā ceva saṃyojanasampayuttā cāti pi saṃyojanasampayuttā ceva no ca saṃyojanā ti pi; domanassindriyaṇ na vattaḃbaṇ saṃyojanaṇ ceva saṃyojanasampayuttaṇ cāti saṃyojanasampayuttaṇ ceva no ca saṃyojanaṇ; cha indriyā na vattaḃbā saṃyojanā ceva saṃyojanasampayuttā cāti siyā saṃyojanasampayuttā ceva no ca saṃyojanā siyā na vattaḃbā saṃyojanasampayuttā ceva no ca saṃyojanā ti. Navindriyā saṃyojanavippayutta-saṃyojaniyā; tīṇindriyā saṃyojanavippayutta-asāṃyojaniyā; domanassindriyaṇ na vattaḃbaṇ saṃyojanavippayutta-saṃyojaniyaṇ ti pi saṃyojanavippayutta-asāṃyojaniyaṇ ti pi; tīṇindriyā siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asāṃyojaniyā; cha indriyā siyā saṃyojanavippayutta-saṃyojaniyā siyā saṃyojanavippayutta-asāṃyojaniyā siyā na vattaḃbā saṃyojanavippayutta-saṃyojaniyā ti pi saṃyojanavippayutta-asāṃyojaniyā ti pi.

No ganthā. Dasindriyā ganthaniyā; tīṇindriyā aganthaniyā; navindriyā siyā ganthaniyā siyā aganthaniyā. Pañnarasindriyā ganthavippayuttā; domanassindriyaṇ ganthasampayuttaṇ; cha indriyā siyā ganthasampayuttā siyā ganthavippayuttā. Dasindriyā na vattaḃbā ganthā ceva ganthaniyā cāti ganthaniyā ceva no ca ganthā; tīṇindriyā na vattaḃbā ganthā ceva ganthaniyā cāti pi ganthaniyā ceva no ca ganthā ti pi; navindriyā na vattaḃbā ganthā ceva ganthaniyā cāti siyā ganthaniyā ceva no ca ganthā siyā na vattaḃbā ganthaniyā ceva no ca ganthā ti. Pañnarasindriyā na vattaḃbā ganthā ceva ganthasampayuttā cāti pi ganthasampayuttā ceva no ca ganthā ti pi; domanassindriyaṇ na vattaḃbaṇ gantho ceva ganthasampayuttaṇ cāti ganthasampayuttaṇ ceva no ca gantho; cha indriyā na vattaḃbā ganthā ceva ganthasampayuttā cāti siyā ganthasampayuttā ceva no ca ganthā siyā na vattaḃbā ganthasampayuttā ceva no ca ganthā ti. Navindriyā ganthavippayutta-ganthaniyā; tīṇindriyā gan-

<sup>1</sup> B: Pañnaras° always.

thavippayutta-aganthaniyā; domanassindriyaṃ na vattabbaṃ ganthavippayutta-ganthaniyaṃ ti pi ganthavippayutta-aganthaniyaṃ ti pi; tñindriyā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā; cha indriyā siyā ganthavippayutta-ganthaniyā siyā ganthavippayutta-aganthaniyā siyā na vattabbā ganthavippayutta-ganthaniyā ti pi ganthavippayutta-aganthaniyā ti pi.

No oghā . . . pe . . . No yogā . . . pe . . .

No nīvaraṇā. Dasindriyā nīvaraṇiyyā; tñindriyā anīvaraṇiyyā; navindriyā siyā nīvaraṇiyyā siyā anīvaraṇiyyā. Paṇṇarasindriyā nīvaraṇavippayuttā; domanassindriyaṃ nīvaraṇasampayuttaṃ; cha indriyā siyā nīvaraṇasampayuttā siyā nīvaraṇavippayuttā. Dasindriyā na vattabbā nīvaraṇā ceva nīvaraṇiyyā cāti nīvaraṇiyyā ceva no ca nīvaraṇā; tñindriyā na vattabbā nīvaraṇā ceva nīvaraṇiyyā cāti pi nīvaraṇiyyā ceva no ca nīvaraṇā ti pi; navindriyā na vattabbā nīvaraṇā ceva nīvaraṇiyyā cāti siyā nīvaraṇiyyā ceva no ca nīvaraṇā siyā na vattabbā nīvaraṇiyyā ceva no ca nīvaraṇā ti. Paṇṇarasindriyā na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā<sup>1</sup> cāti pi nīvaraṇasampayuttā ceva no ca nīvaraṇā ti pi; domanassindriyaṃ na vattabbaṃ nīvaraṇaṃ ceva nīvaraṇasampayuttaṃ cāti pi nīvaraṇasampayuttaṃ ceva no ca nīvaraṇaṃ ti pi; cha indriyā na vattabbā nīvaraṇā ceva nīvaraṇasampayuttā cāti siyā nīvaraṇasampayuttā ceva no ca nīvaraṇā siyā na vattabbā nīvaraṇasampayuttā ceva no ca nīvaraṇā ti. Navindriyā nīvaraṇavippayutta-nīvaraṇiyyā; tñindriyā nīvaraṇavippayutta-anīvaraṇiyyā; domanassindriyaṃ na vattabbaṃ nīvaraṇavippayutta-nīvaraṇiyyaṃ ti pi nīvaraṇavippayutta-anīvaraṇiyyaṃ ti pi; tñindriyā siyā nīvaraṇavippayutta-nīvaraṇiyyā siyā nīvaraṇavippayutta-anīvaraṇiyyā: cha indriyā siyā nīvaraṇavippayutta-nīvaraṇiyyā siyā nīvaraṇavippayutta-anīvaraṇiyyā siyā na vattabbā nīvaraṇavippayutta-nīvaraṇiyyā ti pi nīvaraṇavippayutta-anīvaraṇiyyā ti pi.

No parāmāsā. Dasindriyā parāmatthā; tñindriyā aparāmatthā; navindriyā siyā parāmatthā siyā aparāmatthā. Soḷasindriyā parāmāsavippayuttā; cha indriyā siyā parāmāsasampayuttā siyā parāmāsavippayuttā. Dasindriyā na vattabbā parāmāsā ceva parāmatthā cāti parāmatthā ceva no ca parāmāsā; tñindriyā na vattabbā parāmāsā ceva

<sup>1</sup> S<sup>d</sup> omits from nīvaraṇasampayuttā to siyā nīvaraṇasampayuttā, inclusive, . . . lines below.

parāmatthā cāti pi parāmatthā ceva no ca parāmāsā ti pi; navindriyā na vattabbā parāmāsā ceva parāmatthā cāti siyā parāmatthā ceva no ca parāmāsā siyā na vattabbā parāmatthā ceva no ca parāmāsā ti. Dasindriyā parāmāsavippayutta-parāmatthā; tiṇindriyā parāmāsavippayutta-aparāmatthā; tiṇindriyā siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippayutta-aparāmatthā; cha indriyā siyā parāmāsavippayutta-parāmatthā siyā parāmāsavippayutta-aparāmatthā siyā na vattabbā parāmāsavippayutta-parāmatthā ti pi parāmāsavippayutta-aparāmatthā ti pi.

Sattindriyā anārammaṇā; cuddasindriyā sarammaṇā; jīvitindriyaṇ siyā sarammaṇaṇ siyā anārammaṇaṇ.

Ekaviṣatindriyaṇ no cittā; manindriyaṇ cittaṇ.<sup>1</sup> Terasindriyā cetasikā; atthindriyā acetasikā; jīvitindriyaṇ siyā cetasiṇaṇ siyā acetasiṇaṇ. Terasindriyā cittasampayuttā; sattindriyā cittavippayuttā; jīvitindriyaṇ siyā cittasampayuttaṇ siyā cittavippayuttaṇ; manindriyaṇ na vattabbā cittaṇa sampayuttaṇ ti pi cittaṇa vippayuttaṇ ti pi. Terasindriyā cittasaṇsatthā; sattindriyā cittaviṣaṇsatthā; jīvitindriyaṇ siyā cittasaṇsatthaṇ siyā cittaviṣaṇsatthaṇ; manindriyaṇ na vattabbā cittaṇa saṇsatthaṇ ti pi cittaṇa viṣaṇsatthaṇ ti pi. Terasindriyā cittasamuṭṭhānā; atthindriyā no cittasamuṭṭhānā; jīvitindriyaṇ siyā cittasamuṭṭhānaṇ siyā no cittasamuṭṭhānaṇ. Terasindriyā cittasahabhuno; atthindriyā no cittasahabhuno; jīvitindriyaṇ siyā cittasahabhu siyā no cittasahabhu. Terasindriyā cittānuparivattino; atthindriyā no cittānuparivattino; jīvitindriyaṇ siyā cittānuparivatti siyā no cittānuparivatti. Terasindriyā cittasaṇsattha-samuṭṭhānā; atthindriyā no cittasaṇsattha-samuṭṭhānā; jīvitindriyaṇ siyā cittasaṇsattha-samuṭṭhānaṇ siyā no cittasaṇsattha-samuṭṭhānaṇ. Terasindriyā cittasaṇsattha-samuṭṭhāna-sahabhuno; atthindriyā no cittasaṇsattha-samuṭṭhāna-sahabhuno; jīvitindriyaṇ siyā cittasaṇsattha-samuṭṭhāna-sahabhu siyā no cittasaṇsattha-samuṭṭhāna-sahabhu. Terasindriyā cittasaṇsattha-samuṭṭhānānuparivattino; atthindriyā no cittasaṇsattha-samuṭṭhānānuparivattino; jīvitindriyaṇ siyā cittasaṇsattha-samuṭṭhānānuparivatti siyā no cittasaṇsattha-samuṭṭhānānuparivatti.

Cha indriyā ajjhakkā; soḷasindriyā bāhirā.

<sup>1</sup> S<sup>d</sup> inverts order of these two clauses.

Sattindriyā upādā; cūddasindriyā no upādā;<sup>1</sup> jīvitindriyaṃ siyā upādā siyā no upādā.<sup>2</sup>

Navindriyā upādinṇā; cattārindriyā anupādinṇā; navindriyā siyā upādinṇā siyā anupādinṇā.

No upādānā.<sup>3</sup> Dasindriyā upādāniyā; tīṇindriyā anupādāniyā; navindriyā siyā upādāniyā siyā anupādāniyā. Soḷasindriyā upādānavippayuttā; cha indriyā siyā upādānasampayuttā siyā upādānavippayuttā. Dasindriyā na vattabbā upādānā ceva upādāniyā cāti upādāniyā ceva no ca upādānā; tīṇindriyā na vattabbā upādānā ceva upādāniyā cāti pi upādāniyā ceva no ca upādānā ti pi; navindriyā na vattabbā upādānā ceva upādāniyā cāti siyā upādāniyā ceva no ca upādānā siyā na vattabbā upādāniyā ceva no ca upādānā ti. Soḷasindriyā na vattabbā upādānā ceva upādānasampayuttā cāti pi upādānasampayuttā ceva no ca upādānā ti pi; cha indriyā na vattabbā upādānā ceva upādānasampayuttā cāti siyā upādānasampayuttā ceva no ca upādānā siyā na vattabbā upādānasampayuttā ceva no ca upādānā ti. Dasindriyā upādānavippayutta-upādāniyā; tīṇindriyā upādānavippayutta-anupādāniyā; tīṇindriyā siyā upādānavippayutta - upādāniyā siyā upādānavippayutta-anupādāniyā;<sup>4</sup> cha indriyā siyā upādānavippayutta-upādāniyā siyā upādānavippayutta-anupādāniyā siyā na vattabbā upādānavippayutta-upādāniyā ti pi upādānavippayutta-anupādāniyā ti pi.

No kilesā. Dasindriyā saṅkilesikā; tīṇindriyā asaṅkilesikā; navindriyā siyā saṅkilesikā siyā asaṅkilesikā. Paṇṇarasindriyā asaṅkiliṭṭhā; domanassindriyaṃ saṅkiliṭṭhaṃ; cha indriyā siyā saṅkiliṭṭhā siyā asaṅkiliṭṭhā. Paṇṇarasindriyā kilesavippayuttā; domanassindriyaṃ kilesasampayuttaṃ; cha indriyā siyā kilesasampayuttā siyā kilesavippayuttā. Dasindriyā na vattabbā kilesā ceva saṅkilesikā cāti saṅkilesikā ceva no ca kilesā; tīṇindriyā na vattabbā kilesā ceva saṅkilesikā cāti pi saṅkilesikā ceva no ca kilesā ti pi; navindriyā na vattabbā kilesā ceva saṅkilesikā cāti siyā saṅkilesikā ceva no ca kilesā siyā na vattabbā saṅkilesikā ceva no ca kilesikā ti. Paṇṇarasindriyā no vattabbā kilesā ceva saṅkiliṭṭhā cāti pi saṅkiliṭṭhā ceva no ca kilesā ti pi; domanassindriyaṃ na vattabbā

<sup>1</sup> Both K. and S<sup>d</sup> have nupādā; S<sup>d</sup> here only.

<sup>2</sup> S<sup>d</sup>: no upādā.

<sup>3</sup> K: Nupādānā.

<sup>4</sup> S<sup>d</sup> here only: °vippayuttānupādāniyā.

kilesa ceva saṅkiliṭṭhañ cāti saṅkiliṭṭhañ ceva no ca kilesa; cha indriyā na vattabbā kilesā ceva saṅkiliṭṭhā cāti siyā saṅkiliṭṭhā ceva no ca kilesā siyā na vattabbā saṅkiliṭṭhā ceva no ca kilesā ti. Paññarasindriyā na vattabbā kilesā ceva kilesasampayuttā cāti pi kilesasampayuttā ceva no ca kilesā ti pi; domanassindriyaṇ na vattabbaṇ kilesa ceva kilesasampayuttañ cāti kilesasampayuttañ ceva no ca kilesa; cha indriyā na vattabbā kilesā ceva kilesasampayuttā cāti siyā kilesasampayuttā ceva no ca kilesā siyā na vattabbā kilesasampayuttā ceva no ca kilesā ti. Navindriyā kilesavippayutta-saṅkilesikā; tñindriyā kilesavippayutta-asāṅkilesikā; domanassindriyaṇ na vattabbaṇ kilesavippayutta-saṅkilesikan ti pi kilesavippayutta-asāṅkilesikan ti pi; tñindriyā siyā kilesavippayutta-saṅkilesikā siyā kilesavippayutta-asāṅkilesikā; cha indriyā siyā kilesavippayutta-saṅkilesikā siyā kilesa-vippayutta-asāṅkilesikā siyā na vattabbā kilesavippayutta-saṅkilesikā cāti pi kilesavippayutta-asāṅkilesikā cāti pi.

Paññarasindriyā na dassanena pahātabbā; sattindriyā siyā dassanena pahātabbā siyā na dassanena pahātabbā. Paññarasindriyā na bhāvanāya pahātabbā; sattindriyā siyā bhāvanāya pahātabbā siyā na bhāvanāya pahātabbā. Paññarasindriyā na dassanena pahātabbāhetukā; sattindriyā siyā dassanena pahātabbāhetukā siyā na dassanena pahātabbāhetukā. Paññarasindriyā na bhāvanāya pahātabbāhetukā; sattindriyā siyā bhāvanāya pahātabbāhetukā siyā na bhāvanāya pahātabbāhetukā.

Navindriyā avitakkā; domanassindriyaṇ savitakkaṇ; dvādasindriyā siyā savitakkā siyā avitakkā. Navindriyā avicārā; domanassindriyaṇ savicāraṇ; dvādasindriyā siyā savicārā siyā avicārā.

Ekādasindriyā appītikā; ekādasindriyā siyā sappītikā siyā appītikā. Ekādasindriyā na pītisahagatā; ekādasindriyā siyā pītisahagatā siyā na pītisahagatā. Dvādasindriyā na sukhāsahagatā; dasindriyā siyā sukhāsahagatā siyā na sukhāsahagatā. Dvādasindriyā na upekhāsahagatā; dasindriyā siyā upekhāsahagatā siyā na upekhāsahagatā.

Dasindriyā kāmāvacarā; tñindriyā na kāmāvacarā; navindriyā siyā kāmāvacarā siyā na kāmāvacarā. Terasindriyā rūpāvacarā; navindriyā siyā rūpāvacarā siyā na rūpāvacarā. Cuddasindriyā arūpāvacarā; aṭṭhindriyā siyā arūpāvacarā siyā na arūpāvacarā. Dasindriyā pariyāpannā; tñindriyā aparīyāpannā; navindriyā siyā pariyāpannā siyā aparīyāpannā.

Ekādasindriyā aniyyānikā ; anaññātaññassāmītindriyaṇ niyyānikaṇ ; dasindriyā siyā niyyānikā siyā aniyyānikā.

Dasindriyā aniyatā ; anaññātaññassāmītindriyaṇ niyataṇ ; ekādasindriyā siyā niyatā siyā aniyatā.

Dasindriyā sa-uttarā ; tīṇindriyā anuttarā ; navindriyā siyā sa-uttarā siyā anuttarā.

Paññarasindriyā araṇā ; domanassindriyaṇ saraṇaṇ ; cha indriyā siyā saraṇā siyā araṇā ti.

PAÑHĀPUCCHAKAṆ.

INDRIYA-VIBHAṆGO SAMATTO PAÑCAMO.<sup>1</sup>

<sup>1</sup> K. *omits* niṭṭhitaṇ *and* pañcamo. S *omits* samatto. B : niṭṭhito *only*.

## VI

## PACCAYĀKĀRA-VIBHAṅGO

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saḷāyatanaṇ, saḷāyatanaṇpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ so-kaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Dukkhe aññāṇaṇ dukkhasamudaye aññāṇaṇ dukkhani-rodhe aññāṇaṇ dukkhanirodhagāminiyā paṭipadāya aññāṇaṇ : ayaṇ vuccati avijjā.

Tattha katame avijjāpaccayā saṅkhārā?

Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro<sup>1</sup> kāyasāṅkhāro vacisaṅkhāro cittasāṅkhāro.

Tattha katamo puññābhisaṅkhāro?

Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā sīlamayā bhāvanāmayā : ayaṇ vuccati puññābhisaṅkhāro.

Tattha katamo apuññābhisaṅkhāro?

Akusalā cetanā kāmāvacarā : ayaṇ vuccati apuññābhisaṅkhāro.

Tattha katamo āneñjābhisaṅkhāro?<sup>1</sup>

Kusalā cetanā arupāvacarā : ayaṇ vuccati āneñjābhisaṅkhāro.

Tattha katamo kāyasāṅkhāro? Kāyasañcetanā kāyasāṅkhāro . . . Vacisañcetanā vacisaṅkhāro . . . Mano-  
sañcetanā cittasāṅkhāro.

Ime vuccanti avijjāpaccayā saṅkhārā.

<sup>1</sup> Sd : ānañjābhisaṅkhāro.



Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ?

Cakkhuvīññāṇaṃ sotavīññāṇaṃ ghānavīññāṇaṃ jivhā-vīññāṇaṃ kāyavīññāṇaṃ manovīññāṇaṃ : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho :<sup>1</sup> idaṃ vuccati nāmaṃ.

Tattha katamaṃ rūpaṃ?

Cattāro ca mahābhūtā catunnañ ca mahābhūtānaṃ upādāya rūpaṃ ; idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā salāyatanāṃ?

Cakkhāyatanāṃ sotāyatanāṃ ghāṇāyatanāṃ jivhāyatanāṃ kāyāyatanāṃ manāyatanāṃ : idaṃ vuccati nāmarūpapaccayā salāyatanāṃ.

Tattha katamo salāyatanapaccayā phasso?

Cakkkhusamphasso sotasamphasso ghānasamphasso jivhā-samphasso kāyasamphasso manosamphasso : ayaṃ vuccati salāyatanapaccayā phasso.

Tattha katamā phassapaccayā vedanā?

Cakkkhusamphassajā vedanā sotasamphassajā vedanā ghānasamphassajā vedanā jivhāsamphassajā vedanā kāya-samphassajā vedanā manosamphassajā vedanā : ayaṃ vuccati phassapaccayā vedanā.

Tattha katamā vedanāpaccayā taṇhā?

Rūpatanhā saddatanhā gandhatanhā rasatanhā phoṭṭhabatanhā dhammatanhā : ayaṃ vuccati vedanāpaccayā taṇhā.

Tattha katamaṃ taṇhāpaccayā upādānaṃ?

Kāmapādānaṃ ditṭhupādānaṃ sīlabbatupādānaṃ attavādupādānaṃ : idaṃ vuccati taṇhāpaccayā upādānaṃ.

Tattha katamo upādānapaccayā bhavo?

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<sup>1</sup> K : Vedanā saññā cetanā phasso manasikāro : idaṃ . . .  
Cf. Dh. S. § 1309.

Duvidhena bhavo:<sup>1</sup> atthi kammabhavo, atthi uppattibhavo.

Tattha katamo kammabhavo?

Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro: ayaṃ vuccati kammabhavo. Sabbam pi bhava-gāmikammaṃ kammabhavo.

Tattha katamo uppattibhavo?

Kāmaabhavo rūpaabhavo arūpaabhavo saññābhavo asaññābhavo neva-saññā-nāsaññābhavo, ekavokāraabhavo catuvokāraabhavo pañcavokāraabhavo: ayaṃ vuccati uppattibhavo. Iti ayaṃ ca kammabhavo ayaṃ ca uppattibhavo,<sup>2</sup> ayaṃ vuccati upādānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho: ayaṃ vuccati bhavapaccayā jāti.

Tattha katamaṃ jātipaccayā jarāmarāṇaṃ?

Atthi jarā, atthi marāṇaṃ.

Tattha katamā jarā?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jarā jiraṇatā<sup>3</sup> khaṇḍiccaṃ pāliccaṃ valittacatā<sup>4</sup> āyuno saṅghāni indriyānaṃ paripāko: ayaṃ vuccati jarā.

Tattha katamaṃ marāṇaṃ?

Yā tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu marāṇaṃ kālakiriyaṃ khandhānaṃ bhedo kālevarassa nikkhepo jīvitindriyassa upacchedo: idaṃ vuccati marāṇaṃ.

Iti ayaṃ ca jarā idaṃ ca marāṇaṃ, idaṃ vuccati jātipaccayā jarāmarāṇaṃ.

Tattha katamo soko?

Nātivyaśanena vā phutṭhassa bhogavyaśanena vā phutṭhassa rogaśyaśanena vā phutṭhassa silaśyaśanena vā phutṭhassa diṭṭhiśyaśanena vā phutṭhassa aññataraññatarena vyaśanena samannāgatassa aññataraññatarena dukkha-dhammena phutṭhassa soko socanā socitattaṃ anto soko anto parisoko cetaso pariñjhāyanā domanassaṃ sokasallaṃ: ayaṃ vuccati soko.

Tattha katamo paridevo?

Nātivyaśanena vā phutṭhassa bhogavyaśanena vā phutṭ-

<sup>1</sup> B: Bhavo duvidhena. <sup>2</sup> S<sup>d</sup> omits from Iti to this word.

<sup>3</sup> B: jiraṇatā always. <sup>4</sup> K: vallitacatā always.

thassa rogavyasanena vā phuṭṭhassa silavyasanena vā phuṭṭhassa diṭṭhivyaśanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena phuṭṭhassa dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ vācā palāpo vippalāpo lālapo lālappanā<sup>1</sup> lālapitattaṃ<sup>2</sup> ayaṃ vuccati paridevo.

Tattha katamaṃ dukkhaṃ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassaṃ asātā dukkhā vedanā : idaṃ vuccati dukkhaṃ.

Tattha katamaṃ domanassaṃ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātā dukkhā vedanā : idaṃ vuccati domanassaṃ.

Tattha katamo upāyāso?

Nātivyaśanena vā phuṭṭhassa bhogavyaśanena vā phuṭṭhassa rogavyaśanena vā phuṭṭhassa silavyaśanena vā phuṭṭhassa diṭṭhivyaśanena vā phuṭṭhassa aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitaṃ upāyāsitaṃ : ayaṃ vuccati upāyāso.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti : evam etassa kevalassa dukkhakkhandhassa saṃgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti : tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

SUTTANTABHĀJANĪYAṆ.

MĀTIKĀ.

i.

Avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

ii.

Avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ,

<sup>1</sup> K : lālapānā. B : lālapo lālappanā lālapitattaṃ.

<sup>2</sup> Sd omits.

upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañañ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## iii.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇañ, viññānapaccayā nāmarūpañ, nāmarūpapaccayā chaṭṭhāyatanañ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānañ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañañ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## iv.

Avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇañ, viññānapaccayā nāmarūpañ, nāmarūpapaccayā saḷāyatanañ, saḷāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānañ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañañ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Paccayacatukkaṇ.<sup>1</sup>

## v.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇañ saṅkhārahetukaṇ, viññānapaccayā nāmañ viññāṇaṇhetukaṇ, nāmapaccayā chaṭṭhāyatanañ nāmaṇhetukaṇ; chaṭṭhāyatanaṇapaccayā phasso chaṭṭhāyatanaṇhetuko, phassapaccayā vedanā phassaṇhetukā, vedanāpaccayā taṇhā vedanāṇhetukā, taṇhāpaccayā upādānañ taṇhāṇhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañañ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## vi.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇañ saṅkhārahetukaṇ, viññānapaccayā nāmañ viññāṇaṇhetukaṇ, nāmapaccayā phasso nāmaṇhetuko, phassapaccayā vedanā phassaṇhetukā, vedanāpaccayā taṇhā vedanāṇhetukā, taṇhāpaccayā upādānañ taṇhāṇhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañañ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## vii.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇañ saṅkhārahetukaṇ, viññānapaccayā nāmarūpañ

<sup>1</sup> So B. only. S<sup>d</sup> has Pathamacatukkaṇ.

viññāṇahetukaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ nāmarūpahetukaṇ, chaṭṭhāyatanaṇ paccayā phasso chaṭṭhāyatana-hetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

viii.

Avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṇ saṅkhārahetaṇ, viññāṇapaccayā nāmarūpaṇ viññāṇahetukaṇ, nāmarūpapaccayā salāyatanaṇ nāmarūpahetukaṇ, salāyatanaṇ paccayā phasso salāyatana-hetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Hetucatuṅkaṇ dutiyaṇ.<sup>1</sup>

ix.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṇ saṅkhārasampayuttaṇ, viññāṇapaccayā nāmaṇ viññāṇasampayuttaṇ, nāmapaccayā chaṭṭhāyatanaṇ nāmasampayuttaṇ, chaṭṭhāyatanaṇ paccayā phasso chaṭṭhāyatana-sampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṇ taṇhāsampayuttaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

x.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṇ saṅkhārasampayuttaṇ, viññāṇapaccayā nāmaṇ viññāṇasampayuttaṇ, nāmapaccayā phasso nāmasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṇ taṇhāsampayuttaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xi.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṇ saṅkhārasampayuttaṇ, viññāṇapaccayā nāma-

<sup>1</sup> Sd : Hetuka°. B omits dutiyaṇ.

rūpaṃ viññāṇasampayuttaṃ nāmaṃ, nāmarūpapaccayā chaṭṭhāyatanāṃ nāmasampayuttaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā tanhā vedanāsampayuttā, tanhāpaccayā upādānaṃ tanhāsampayuttaṃ, upādānapaccayā bhavo bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xii.

Avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ,<sup>1</sup> nāmarūpapaccayā salāyatanāṃ<sup>2</sup> nāmasampayuttaṃ, salāyatanapaccayā<sup>3</sup> phasso salāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā tanhā vedanāsampayuttā, tanhāpaccayā upādānaṃ tanhāsampayuttaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Sampayuttacatukkaṃ tatiyaṃ.<sup>4</sup>

## xiii.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṃ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmaṃ nāmapaccayā pi viññāṇaṃ, nāmapaccayā chaṭṭhāyatanāṃ chaṭṭhāyatanapaccayā pi nāmaṃ, chaṭṭhāyatanapaccayā phasso phassapaccayā pi chaṭṭhāyatanāṃ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā tanhā tanhāpaccayā pi vedanā, tanhāpaccayā upādānaṃ upādānapaccayā pi tanhā, upādānapaccayā bhavo bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

## xiv.

Avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṃ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmaṃ nāmapaccayā pi viññāṇaṃ, nāmapaccayā phasso phassapaccayā pi nāmaṃ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā tanhā tanhāpaccayā pi vedanā, tanhāpaccayā upādānaṃ upādānapaccayā pi tanhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

<sup>1</sup> So K and B. S<sup>d</sup>. omits nāmaṃ.

<sup>3</sup> S<sup>d</sup> chaṭṭhāyo.

<sup>2</sup> So S<sup>d</sup>.

<sup>4</sup> B omits tatiyaṃ.



paccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . . samudayo hoti.

xviii.

Viññānapaccayā avijjā, avijjāpaccayā saṅkhāro,<sup>1</sup> saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, . . . pe . . . samudayo hoti.

xix.

Nāmapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ . . . pe . . . Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xx.

Chaṭṭhāyatanapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso . . . pe . . . Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

xxi.

Phassapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . . samudayo hoti.

xxii.

Vedanāpaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā . . . pe . . . samudayo hoti.

xxiii.

Taṇhāpaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṇ . . . pe . . . samudayo hoti.

xxiv.

Upādānapaccayā avijjā, avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṇ . . . pe . . . samudayo hoti.

MĀTIKĀ NIṬṬHITĀ.<sup>2</sup>

<sup>1</sup> So K.

<sup>2</sup> K. and B. omit niṭṭhitā.



i.<sup>1</sup>

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanasasahagataṃ diṭṭhigatasampayuttaṃ, rūpārammaṇaṃ vā<sup>2</sup> saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā, yaṃ yaṃ vā paññārabbaḥ; tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tāṇhā, tāṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tatthā katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe<sup>3</sup> . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tatthā katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṃ :<sup>4</sup> ayaṃ vuccati avijjāpaccayā saṅkhāro.

Tatthā katamaṃ saṅkhārapaccayā viññāṇaṃ?

Yaṃ cittaṃ mano mānaṃ hadayaṃ paṇḍaraṃ mano manāyatanāṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ.

Tatthā katamaṃ viññāṇapaccayā nāmaṃ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati viññāṇapaccayā nāmaṃ.

Tatthā katamaṃ nāmapaccayā chaṭṭhāyatanāṃ?

Yaṃ cittaṃ mano mānaṃ hadayaṃ paṇḍaraṃ mano manāyatanāṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho tajjā manoviññāṇadhātu : idaṃ vuccati nāmapaccayā chaṭṭhāyatanāṃ.

Tatthā katamo chaṭṭhāyatanapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatanapaccayā phasso.

Tatthā katamā phassapaccayā vedanā?

Yaṃ cetasiṃ sātāṃ cetasiṃ sukhaṃ cetosamphassa-jaṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukha vedanā : ayaṃ vuccati phassapaccayā vedanā.

<sup>1</sup> *First of the Dvādasa Akusalacittāni.* Dh. S. §§ 365-430.

<sup>2</sup> S<sup>d</sup> : . . . pe . . . down to dhammārammaṇaṃ vā.

<sup>3</sup> See above p. 85. S<sup>d</sup> gives text in full.

<sup>4</sup> S<sup>d</sup> and B : cetayitattaṃ always.

Tattha katamā vedanāpaccayā taṇhā?

Yo rāgo sārāgo anunayo anurodho nandī nandirāgo cittassa sārāgo : ayaṇ vuccati vedanāpaccayā taṇhā.

Tattha katamaṇ taṇhāpaccayā upādānaṇ?

Ya diṭṭhi diṭṭhigataṇ<sup>1</sup> diṭṭhigahanaṇ diṭṭhikantāro diṭṭhivisūkāyikaṇ diṭṭhivipphanditaṇ diṭṭhisañjyojanaṇ gāho patiggāho abhiniveso parāmāso kummaggo micchāpatho micchattaṇ tiṭṭhāyatanaṇ vipariyesagāho :<sup>2</sup> idaṇ vuccati taṇhāpaccayā upādānaṇ.

Tattha katamo upādānapaccayā bhavo?

Thapetvā upādānaṇ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho : ayaṇ vuccati upādānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesāṇ<sup>3</sup> dhammānaṇ jāti sañjāti nibbatti abhinibbatti pātubhāvo : ayaṇ vuccati bhavapaccayā jāti.

Tattha katamaṇ jātipaccayā jarāmaranaṇ?

Atthi jarā, atthi maraṇaṇ.

Tattha katamā jarā?

Yā tesāṇ dhammānaṇ jarā jīraṇatā āyuno saṅghāni : ayaṇ vuccati jarā.

Tattha katamaṇ maraṇaṇ?

Yo tesāṇ dhammānaṇ khayō vayo bhedo paribhedo aniccataṇ antaradhānaṇ : idaṇ vuccati maraṇaṇ.

Iti ayaṇ ca jarā idaṇ ca maraṇaṇ, idaṇ vuccati jātipaccayā jarāmaranaṇ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti : evam etassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhānaṇ hoti, pātubhāvo hoti ; tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.<sup>4</sup>

## ii.

Tasmiṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpac-

<sup>1</sup> Dh. S. § 381. K. and B. have . . . pe . . . down to tiṭṭhāyatanaṇ.

<sup>2</sup> K : vipariyesaggāho.

<sup>3</sup> Only B has tesāṇ tesāṇ here and below. Cf. p. 136.

<sup>4</sup> S<sup>d</sup> omits iti.

cayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandho samudayo hoti.

Tattha katamā avijjā? <sup>1</sup>

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālangī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṃ : <sup>2</sup> ayaṃ vuccati avijjāpaccayā saṅkhāro?

Tattha katamaṃ saṅkhārapaccayā viññānaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ mano-viññānadhātu : idaṃ vuccati saṅkhārapaccayā viññānaṃ.

Tattha katamaṃ viññānapaccayā nāmaṃ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati viññānapaccayā nāmaṃ.

Nāmapaccayā phasso ti : tattha katamaṃ nāmaṃ?

Thapetvā phassaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññānakkhandho : idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccayā phasso?

Yo phasso phusanā samphusanā samphusitaṃ : ayaṃ vuccati nāmapaccayā phasso . . . pe <sup>3</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti. <sup>4</sup>

### iii.

Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālangī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññānaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajaṃ manoviññānadhātu : idaṃ vuccati saṅkhārapaccayā viññānaṃ.

<sup>1</sup> See p. 85.

<sup>2</sup> S<sup>d</sup> and B : cetayitattaṃ, and always.

<sup>3</sup> S<sup>d</sup> gives the text in full.

<sup>4</sup> So S<sup>d</sup>.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo sotāyatanaṃ upacayo ghanāyatanaṃ upacayo jivhāyatanaṃ upacayo kāyāyatanaṃ upacayo, yaṃ vā paṇ'āññaṃ pi atthi rūpaṃ cittaṃ cittaḥetukaṃ citta-samuṭṭhānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ.

Nāmarūpapaccayā chaṭṭhāyatanaṃ ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātuṃ vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati nāmarūpapaccayā chaṭṭhāyatanaṃ.

Tattha katamo chaṭṭhāyatanaṃ paccayā phasso?

Yo phasso samphusaṇā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatanaṃ paccayā phasso . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

iv.

Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā salāyatanaṃ, salāyatanaṃ paccayā phasso, phassa-paccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṃ cittaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ ?  
Vedanākkhandho saññākkhandho  
idaṃ vuccati nāmaṃ. Tattha katama  
yatanassa upacayo . . . pe . . . kāyāyatanassa upacayo  
yaṃ vā paṇ' aññam pi atthi rūpaṃ cittaṃ, cittaḥetukaṃ  
cittasamuṭṭhānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññā-  
ṇapaccayā nāmarūpaṃ.

Nāmarūpapaccayā saḷāyatanan ti : atthi nāmaṃ, atthi  
rūpaṃ.

Tattha katamaṃ nāmaṃ ? Vedanākkhandho saññāk-  
khandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha  
katamaṃ rūpaṃ ? Cattāro ca mahābhūtā yaṃ ca rūpaṃ  
nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ : idaṃ vuccati  
nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanan ?

Cakkhāyatanan sotāyatanan ghāṇāyatanan jivhāyatanan  
kāyāyatanan manāyatanan : idaṃ vuccati nāmarūpapaccayā  
saḷāyatanan.

Tattha katamaṃ saḷāyatanapaccayā<sup>1</sup> phasso ?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ  
vuccati saḷāyatanapaccayā<sup>1</sup> phasso . . . pe<sup>2</sup> . . . tena  
vuccati evaṃ etassa kevalassa dukkhakkhandhassa samu-  
dayo hoti.

Paccayacatukkaṃ niṭṭhitaṃ.<sup>3</sup>

## v.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko,  
saṅkhārapaccayā viññāṇan saṅkhārahetukaṃ, viññāṇa-  
paccayā nāmaṃ viññāṇaḥetukaṃ, nāmapaccayā chaṭṭhāya-  
tanāṃ nāmaḥetukaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭh-  
āyatanahetuko, phassapaccayā vedanā phassaḥetukā,  
vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upā-  
dānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo, bhavapaccayā  
jāti, jātipaccayā jarāmaraṇan. Evaṃ etassa kevalassa  
dukkhakkhandhassa samudayo hoti.

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatanapaccayā.

<sup>2</sup> S<sup>d</sup> gives text in full.

<sup>3</sup> K. has no final title. B. omits niṭṭhitaṃ. S<sup>d</sup> reads  
Pathama° for Paccaya°.

Tattha katamā avijjā ?

Yañ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṃgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro avijjāhetuko ?

Yā cetanā sañcetanā sañcetaṃyitattaṃ : ayaṃ vuccati avijjāpaccayā saṃkhāro avijjāhetuko.

Tattha katamaṃ saṃkhārapaccayā viññāṇaṃ saṃkhāra-hetukaṃ ?

Yañ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati saṃkhārapaccayā viññāṇaṃ saṃkhārahetukaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇa-hetukaṃ ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho : idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇa-hetukaṃ.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ nāma-hetukaṃ ?

Yañ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati nāmapaccayā chaṭṭhāyatanaṃ nāma-hetukaṃ.

Tattha katamo chaṭṭhāyatanapaccayā phasso chaṭṭhāyatana-hetuko ?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatanapaccayā phasso chaṭṭhāyatana-hetuko.

Tattha katamā phassapaccayā vedanā phassa-hetukā ?

Yañ cetasaṃ sātā cetasaṃ sukhā cetosaṃphassajā sātā sukhā vedayitaṃ cetosaṃphassajā sātā sukhā vedanā : ayaṃ vuccati phassapaccayā vedanā phassa-hetukā.

Tattha katamā vedanāpaccayā taṇhā vedanā-hetukā ?

Yo rāgo sārāgo . . . pe<sup>1</sup> . . . cittassa sārāgo : ayaṃ vuccati vedanāpaccayā taṇhā vedanā-hetukā.

Tattha katamaṃ taṇhāpaccayā upādānaṃ taṇhā-hetukaṃ ?

Yā diṭṭhi diṭṭhigataṃ<sup>2</sup> diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkāyikaṃ diṭṭhivipphanditaṃ diṭṭhisanyojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchā-patho micchattaṃ tiṭṭhāyatanaṃ vipariyesagāho : idaṃ vuccati taṇhāpaccayā upādānaṃ taṇhā-hetukaṃ . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

<sup>1</sup> S<sup>d</sup> gives text in full.

<sup>2</sup> S<sup>d</sup> cuts this answer short, but gives all the remaining questions and answers, condensing the latter.

## vi.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmaṃ viññāṇaṇhetukaṃ, nāmapaccayā phasso nāmahetuko, phassapaccayā vedanā phassaṇhetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko ?

Yā cetanā sañcetanaṃ sañcetaṇitattaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇaṇhetukaṃ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇaṇhetukaṃ.

Nāmapaccayā phasso nāmahetuko ti : tattha katamaṃ nāmaṃ ?

Thapetvā phassaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho : idaṃ vuccati nāmaṃ.

Tattha katamo nāmapaccayā phasso nāmahetuko ?

Yo phasso phusaṇā samphusaṇā samphusitattaṃ : ayaṃ vuccati nāmapaccayā phasso nāmahetuko . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotiti.

## vii.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇaṇhetukaṃ, nāmarūpapaccayā chaṭṭhāyatanāṃ nāmarūpaṇhetukaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā phassaṇhetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṃ taṇhāhetukaṃ, upādānapaccayā bhavo,

bhavapaccayā jāti, jātippaccayā jarāmaraññaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup>

Tattha katamā avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṃ saṅkhārapaccayā viññānaṃ saṅkhārahetukaṃ?

Yaṃ cittaṃ maṇo māsaṃ, . . . pe . . . tajjā maṇo-viññānadhātu : idaṃ vuccati saṅkhārapaccayā viññānaṃ saṅkhārahetukaṃ.

Tattha katamaṃ viññānapaccayā nāmarūpaṃ viññānahetukaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanaṃ upacayo, yaṃ vā paṇ'aññaṃ pi atthi rūpaṃ cittaṃ cittaṃhetukaṃ cittasamutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññānapaccayā nāmarūpaṃ viññānahetukaṃ.

Nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukan ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññānadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ?

Yaṃ cittaṃ maṇo māsaṃ . . . pe . . . tajjā maṇo-viññānadhātu : idaṃ vuccati nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ.

Tattha katamo chaṭṭhāyatanaṃpaccayā phasso chaṭṭhāyatanaṃhetuko?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatanaṃpaccayā phasso chaṭṭhāyatanaṃhetuko . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

<sup>1</sup> K : hotiti.



## viii.

Tasmiṇ samaye avijjāpaccayā saṅkhāro avijjāhetuko, saṅkhārapaccayā viññāṇaṇ saṅkhārahetukaṇ, viññāṇapaccayā nāmarūpaṇ viññāṇahetukaṇ, nāmarūpapaccayā salāyatanaṇ nāmarūpahetukaṇ, salāyatanapaccayā phasso salāyatanahetuko, phassapaccayā vedanā phassahetukā, vedanāpaccayā taṇhā vedanāhetukā, taṇhāpaccayā upādānaṇ taṇhāhetukaṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup>

Tattha katamā avijjā?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṅgī moho akusalamūlaṇ : ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāhetuko?

Yā cetanā sañcetanā sañcetaṇitattaṇ : ayaṇ vuccati avijjāpaccayā saṅkhāro avijjāhetuko.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ saṅkhārahetukaṇ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tajjā mano viññāṇadhātu : idaṇ vuccati saṅkhārapaccayā viññāṇaṇ saṅkhārahetukaṇ.

Tattha katamaṇ viññāṇapaccayā nāmarūpaṇ viññāṇahetukaṇ?

Atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanakkhandho saññākkhandho saṅkhārakkhandho : idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cakkhāyatanaṇ upacayo . . . pe . . . kāyāyatanaṇ upacayo yaṇ vā paṇ' aññaṇ pi atthi rūpaṇ cittaṇaṇ cittaṇhetukaṇ cittasamuṭṭhānaṇ : idaṇ vuccati rūpaṇ.

Iti idaṇ ca nāmaṇ idaṇ ca rūpaṇ, idaṇ vuccati viññāṇapaccayā nāmarūpaṇ viññāṇahetukaṇ.

Nāmarūpapaccayā salāyatanaṇ nāmarūpahetukan ti : atthi nāmaṇ, atthi rūpaṇ. Tattha katamaṇ nāmaṇ? Vedanakkhandho saññākkhandho saṅkhārakkhandho : idaṇ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ? Cattāro ca mahābhūtā yaṇ ca rūpaṇ nissāya manoviññāṇadhātu vattati : idaṇ vuccati rūpaṇ.

Iti idaṇ ca nāmaṇ idaṇ ca rūpaṇ, idaṇ vuccati nāmarūpaṇ.

Tattha katamaṇ nāmarūpapaccayā salāyatanaṇ<sup>2</sup> nāmarūpahetukaṇ?

<sup>1</sup> S<sup>d</sup> : hotīti.

<sup>2</sup> So S<sup>d</sup> ; see below.

Cakkhāyatanaṃ . . . pe . . . manāyatanaṃ : idaṃ vuccati nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetukaṃ.

Tattha katamo saḷāyatanapaccayā<sup>1</sup> phasso saḷāyatana-hetuko ?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati saḷāyatanapaccayā phasso saḷāyatanahetuko . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhak-khandhassa samudayo hotīti.

Hetucatukkayā niṭṭhitaṃ dutiyaṃ.<sup>2</sup>

ix.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāsam-payutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ, nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampa-yuttā, taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ, upā-dānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jārā-maraṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>3</sup>

Tattha katamā avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsam-payutto ?

Yā cetanā sañcetanā sañcetaṃ : ayaṃ vuccati avijjāpaccayā saṅkhāro avijjāsam-payutto.

Tattha katamaṃ saṅkhārapaccayā viññāṇam saṅkhāra-sampayuttaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ.

Tattha katamaṃ viññāṇapaccayā nāmaṃ viññāṇasam-payuttaṃ ?

Vedanākkhandho saññākkhandho saṅkhāra-kkhandho : idaṃ vuccati viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ ?

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanaṃ nāma-sampayuttaṃ ?

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatana<sup>o</sup> to end of section.

<sup>2</sup> K. omits this line. B omits niṭṭhitaṃ dutiyaṃ. S<sup>d</sup> : Hetukacatukkayā.

<sup>3</sup> S<sup>d</sup> : hotīti.

Yaṇ cittaṇ mano mānasaj . . . pe . . . tajjā mano-viññāpadhātu : idaṇ vuccati nāmapaccayā chaṭṭhāyatanaṇ nāmasampayuttaṇ.

Tattha katamo chaṭṭhāyatana-paccayā phasso chaṭṭhāyatana-sampayutto ?

Yo phasso phusanā samphusanā samphusitattaṇ : ayaṇ vuccati chaṭṭhāyatana-paccayā phasso chaṭṭhāyatana-sampayutto.

Tattha katamā phassapaccayā vedanā phassasampayuttā ?

Yaṇ cetasikaṇ sātāṇ cetasikaṇ sukhaṇ cetosamphassa-jaj sātāṇ sukhaṇ vedayitaṇ cetosamphassajā sātā sukhā vedanā : ayaṇ vuccati phassapaccayā vedanā phassasampayuttā ?

Tattha katamā vedanā-paccayā taṇhā vedanāsampayuttā ?

Yo rāgo sārāgo . . . pe<sup>1</sup> . . . cittassa sārāgo : ayaṇ vuccati vedanā-paccayā taṇhā vedanāsampayuttā.

Tattha katamaṇ taṇhā-paccayā upādānaṇ taṇhāsampayuttaṇ ?

Yā diṭṭhi diṭṭhigataṇ . . . pe . . . tittthāyatanaṇ vipariyesaggāho<sup>2</sup> : idaṇ vuccati taṇhā-paccayā upādānaṇ taṇhāsampayuttaṇ . . . pe<sup>3</sup> . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

## X.

Tasmiṇ samaye avijjā-paccayā saṅkhāro avijjā-sampayutto, saṅkhāra-paccayā viññānaṇ saṅkhāra-sampayuttaṇ, viññāna-paccayā nāmaṇ viññāna-sampayuttaṇ, nāma-paccayā phasso nāma-sampayutto, phassa-paccayā vedanā phassa-sampayuttā, vedanā-paccayā taṇhā vedanā-sampayuttā, taṇhā-paccayā upādānaṇ taṇhā-sampayuttaṇ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarāma-ṛaṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hotī.<sup>4</sup>

Tattha katamā avijjā ?

Yaṇ aññānaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ : ayaṇ vuccati avijjā.

Tattha katamo avijjā-paccayā saṅkhāro avijjā-sampayutto ?

<sup>1</sup> S<sup>d</sup> gives text in full.

<sup>3</sup> S<sup>d</sup> gives text in full.

<sup>2</sup> K : vipariyesaggāho.

<sup>4</sup> K : hotīti.

Yā cetanā sañcetanā sañcetañitattañ: ayañ vuccati avijjāpaccayā saṅkhāro avijjāsampayutto.

Tattha katamañ saṅkhārapaccayā viññāṇañ saṅkhārasampayuttañ?

Yañ cittañ mano māsañ, . . . pe . . . tajaṃ mano-viññāṇadhātu: idañ vuccati saṅkhārapaccayā viññāṇañ saṅkhārasampayuttañ.

Tattha katamañ viññāṇapaccayā nāmañ viññāṇasampayuttañ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho: idañ vuccati viññāṇapaccayā nāmañ viññāṇasampayuttañ.

Nāmapaccayā phasso nāmasampayutto ti: tattha katamañ nāmañ?

Thapetvā phassañ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: idañ vuccati nāmañ.

Tattha katamo nāmapaccayā phasso nāmasampayutto?

Yo phasso phusanā samphusanā samphusitattañ: ayañ vuccati nāmapaccayā phasso nāmasampayutto . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

# xi.

Tasmiñ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇañ saṅkhārasampayuttañ, viññāṇapaccayā nāmarūpañ viññāṇasampayuttañ nāmañ,<sup>1</sup> nāmarūpapaccayā chaṭṭhāyatanañ nāmasampayuttañ, chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto, phassapaccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānañ taṇhāsampayuttañ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇañ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>2</sup>

Tattha katamā avijjā?

Yañ aññānañ adassanañ . . . pe . . . avijjālaṅgī moho akusalāmūlañ: ayañ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro avijjāsampayutto?

Yā cetanā sañcetanā sañcetañitattañ: ayañ vuccati avijjāpaccayā saṅkhāro avijjāsampayutto.

<sup>1</sup> So S<sup>d</sup>, K and B.

<sup>2</sup> K: hotīti.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ?

Yaṃ cittaṃ mano mānasā . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanaṃ upacayo, yaṃ vā paññānam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ cittasamutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ.

Nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ ti : atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ?

Yaṃ cittaṃ mano mānasā . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ.

Tattha katamo chaṭṭhāyatanaṃ paccayā phasso chaṭṭhāyatanaṃ sampayutto?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatanaṃ paccayā phasso chaṭṭhāyatanaṃ sampayutto . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

## xii.

Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāsampayutto, saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ, viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ, nāmaṃ, nāmarūpapaccayā saḷāyatanaṃ nāmasampayuttaṃ, saḷāyatanaṃ paccayā<sup>1</sup> phasso saḷāyatanaṃ sampayutto,<sup>1</sup> phassa-

<sup>1</sup> Sd and B : chaṭṭhāyatana°.

paccayā vedanā phassasampayuttā, vedanāpaccayā taṇhā vedanāsampayuttā, taṇhāpaccayā upādānaṇṇ taṇhāsam-  
payuttaṇṇ, upādānapaccayā bhavo, bhavapaccayā jāti, jāti-  
paccayā jarāmaranaṇṇ. Evam etassa kevalassa dukkhak-  
khandhassa samudayo hoti.<sup>1</sup>

Tattha katamā avijjā ?

Yaṇ aṇṇāṇaṇṇ adassanaṇṇ . . . pe . . . avijjālaṇṇgi moho  
akusalamūlaṇṇ : ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṇkhāro avijjāsam-  
payutto ?

Yā cetanā sañcetanā sañcetaṇṇatattaṇṇ : ayaṇ vuccati  
avijjāpaccayā saṇkhāro avijjāsampayutto.

Tattha katamaṇṇ saṇkhārapaccayā viññāṇaṇṇ saṇkhāra-  
samyayuttaṇṇ ?

Yaṇ cittaṇṇ mano mānaṇṇ, . . - pe . . . tajaṇṇ mano-  
viññāṇadhātu : idaṇ vuccati saṇkhārapaccayā viññāṇaṇṇ  
saṇkhārasamyayuttaṇṇ.

Tattha katamaṇṇ viññāṇapaccayā nāmarūpaṇṇ viññāṇa-  
samyayuttaṇṇ ?

Atthi nāmaṇṇ, atthi rūpaṇṇ. Tattha katamaṇṇ nāmaṇṇ ?  
Vedanākkhandho saññākkhandho saṇkhārakkhandho :  
idaṇ vuccati nāmaṇṇ. Tattha katamaṇṇ rūpaṇṇ ? Cakkhā-  
yatanassa upacayo . . . pe . . . kāyāyatanassa upacayo,  
yaṇ vā paṇ' aṇṇam pi atthi rūpaṇṇ cittaṇṇaṇṇ cittaṇṇhetukaṇṇ  
cittasamyutthānaṇṇ : idaṇ vuccati rūpaṇṇ.

Iti idaṇ ca nāmaṇṇ idaṇ ca rūpaṇṇ, idaṇ vuccati viññāṇa-  
paccayā nāmarūpaṇṇ viññāṇasamyayuttaṇṇ nāmaṇṇ.

Nāmarūpapaccayā saṇāyatanāṇṇ nāmasamyayuttan ti :  
atthi nāmaṇṇ, atthi rūpaṇṇ.

Tattha katamaṇṇ nāmaṇṇ ? Vedanākkhandho saññāk-  
khandho saṇkhārakkhandho : idaṇ vuccati nāmaṇṇ.  
Tattha katamaṇṇ rūpaṇṇ ? Cattaro ca mahābhūtā yaṇ ca  
rūpaṇṇ nissāya manoviññāṇadhātu vattati : idaṇ vuccati  
rūpaṇṇ.

Iti idaṇ ca nāmaṇṇ idaṇ ca rūpaṇṇ, idaṇ vuccati  
nāmarūpaṇṇ.

Tattha katamaṇṇ nāmarūpapaccayā saṇāyatanāṇṇ<sup>2</sup> nāma-  
samyayuttaṇṇ<sup>3</sup>

Cakkhāyatanāṇṇ . . . pe . . . manāyatanāṇṇ : idaṇ vuc-  
cati nāmarūpapaccayā saṇāyatanāṇṇ nāmasamyayuttaṇṇ.<sup>3</sup>

<sup>1</sup> K : hotiti.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> and B add chaṇṇāyatanāṇṇ.

Tattha katamo saḷāyatana-paccayā<sup>1</sup> phasso saḷāyatana-sampayutto?<sup>1</sup>

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati saḷāyatana-paccayā phasso saḷāyatana-sampayutto . . . pe . . . tena vuccati evam etassa kevalassa dukkakkhandhassa samudayo hotīti.<sup>2</sup>

Sampayuttacatukkaṃ niṭṭhitaṃ tatiyaṃ.<sup>3</sup>

### xiii.

Tasmiṃ samaye avijjā-paccayā saṅkhāro saṅkhāra-paccayā pi avijjā ; saṅkhāra-paccayā viññāṇaṃ viññāṇa-paccayā pi saṅkhāro ; viññāṇa-paccayā nāmaṃ nāma-paccayā pi viññāṇaṃ ; nāma-paccayā chaṭṭhāyatanaṃ chaṭṭhāyatana-paccayā pi nāmaṃ ; chaṭṭhāyatana-paccayā phasso phassa-paccayā pi chaṭṭhāyatanaṃ ; phassa-paccayā vedanā vedanā-paccayā pi phasso ; vedanā-paccayā taṇhā taṇhā-paccayā pi vedanā ; taṇhā-paccayā upādānaṃ upādāna-paccayā pi taṇhā ; upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkakkhandhassa samudayo hoti.<sup>4</sup>

Tattha katamā avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālangī moho akusalamūlaṃ : ayaṃ vuccati avijjā.

Tattha katamo avijjā-paccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati avijjā-paccayā saṅkhāro.

Tattha katamā saṅkhāra-paccayā pi avijjā ?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālangī moho akusalamūlaṃ : ayaṃ vuccati saṅkhāra-paccayā pi avijjā.

Tattha katamaṃ saṅkhāra-paccayā viññāṇaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati saṅkhāra-paccayā viññāṇaṃ.

Tattha katamo viññāṇa-paccayā pi saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṃ : ayaṃ vuccati viññāṇa-paccayā pi saṅkhāro.

Tattha katamaṃ viññāṇa-paccayā nāmaṃ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati viññāṇa-paccayā nāmaṃ.

Tattha katamaṃ nāma-paccayā pi viññāṇaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati nāma-paccayā pi viññāṇaṃ.

<sup>1</sup> S<sup>d</sup> and B : chaṭṭhāyatana°. <sup>2</sup> S<sup>d</sup> adds . . . pe . . .

<sup>3</sup> K. omits this line. B omits niṭṭhitaṃ tatiyaṃ.

<sup>4</sup> So also K.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanañ?

Yañ cittaṃ mano mānasañ . . . pe . . . tajjā mano-viññāṇadhātu: idaṃ vuccati nāmapaccayā chaṭṭhāyatanañ.

Tattha katamaṃ chaṭṭhāyatanapaccayā pi nāmaṃ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho: idaṃ vuccati chaṭṭhāyatanapaccayā pi nāmaṃ.

Tattha katamo chaṭṭhāyatanapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṃ: idaṃ vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamaṃ phassapaccayā pi chaṭṭhāyatanañ?

Yañ cittaṃ mano mānasañ . . . pe . . . tajjā mano-viññāṇadhātu: idaṃ vuccati phassapaccayā pi chaṭṭhāyatanañ.

Tattha katamā phassapaccayā vedanā?

Yañ cetasaṃ sātā cetasaṃ sukhā cetosamphassa-jā sātā sukhā vedayitaṃ cetosamphassajā sātā sukhā vedanā: ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā pi phasso?

Yo phasso phusanā samphusanā samphusitattaṃ: ayaṃ vuccati vedanāpaccayā pi phasso.

Tattha katamā vedanāpaccayā taṇhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati vedanāpaccayā taṇhā.

Tattha katamā taṇhāpaccayā pi vedanā?

Yañ cetasaṃ sātā cetasaṃ sukhā cetosamphassa-jā sātā sukhā vedayitaṃ cetosamphassajā sātā sukhā vedanā: ayaṃ vuccati taṇhāpaccayā pi vedanā.

Tattha katamaṃ taṇhāpaccayā upādānaṃ?

Yā diṭṭhi diṭṭhigataṃ . . . pe . . . titthāyatanañ vipariyesagāho:<sup>1</sup> idaṃ vuccati taṇhāpaccayā upādānaṃ.

Tattha katamā upādānapaccayā pi taṇhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati upādānapaccayā pi taṇhā.

Tattha katamo upādānapaccayā bhavo?

Thapetvā upādānaṃ vedanākkhandho saññākkhandho saṃkhārakkhandho viññāṇakkhandho: ayaṃ vuccati upādānapaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesāṃ dhammānaṃ jāti sañjāti nibbatti abhinibbatti pātubhāvo: ayaṃ vuccati bhavapaccayā jāti.

Tattha katamaṃ jātipaccayā jarāmaraṇañ?

Atthi jarā, atthi maraṇañ. Tattha katamā jarā? Yā tesāṃ dhammānaṃ jarā jiraṇatā āyuno saṃhāni: ayaṃ

<sup>1</sup> K : vipariyesagagāho.



vuccati jarā. Tattha katamaṃ maraṇaṃ? Yo tesaṃ dhammānaṃ khayō vayo bhedo paribhedo aniccatā antaradhānaṃ: idaṃ vuccati maraṇaṃ.

Iti ayaṃ ca jarā idaṃ ca maraṇaṃ, idaṃ vuccati jātipaccayā jarāmaranaṃ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotīti: evam etassa kevalassa dukkhakkhandhassa saṃgati hoti, samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti; tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

xiv.

Tasmiṃ samāye avijjāpaccayā saṃkhāro saṃkhārapaccayā pi avijjā; saṃkhārapaccayā viññānaṃ viññānapaccayā pi saṃkhāro; viññānapaccayā nāmaṃ nāmapaccayā pi viññānaṃ; nāmapaccayā phasso phassapaccayā pi nāmaṃ; phassapaccayā vedanā vedanāpaccayā pi phasso; vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā; taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo; bhavapaccayā jāti, jātipaccayā jarāmaranaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṃkhāro?

Yā cetanā sañcetanā sañcetaṃyitattaṃ: ayaṃ vuccati avijjāpaccayā saṃkhāro.

Tattha katamā saṃkhārapaccayā pi avijjā?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati saṃkhārapaccayā pi avijjā.

Tattha katamaṃ saṃkhārapaccayā viññānaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññānadhātu: idaṃ vuccati saṃkhārapaccayā viññānaṃ.

Tattha katamo viññānapaccayā pi saṃkhāro?

Yā cetanā sañcetanā sañcetaṃyitattaṃ: ayaṃ vuccati viññānapaccayā pi saṃkhāro.

Tattha katamaṃ viññānapaccayā nāmaṃ?

Vedanākkhandho saññākkhandho saṃkhārakkhandho: idaṃ vuccati viññānapaccayā nāmaṃ.

Tattha katamaṃ nāmapaccayā pi viññānaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññānadhātu: idaṃ vuccati nāmapaccayā pi viññānaṃ.<sup>1</sup>

<sup>1</sup> Sd omits the following question and reply.

Nāmapaccayā phasso ti : tattha katamaṇ nāmaṇ ?

Ti : . . . idho saññākkhandho . . . idañ vuccati nāmaṇ.

Tattha katamo nāmapaccayā phasso ?

Yo phasso phusanā samphusanā samphusitattaṇ : ayaṇ vuccati nāmapaccayā phasso.

Tattha katamaṇ phassapaccayā pi nāmaṇ ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho viññānākkhandho : idañ vuccati phassapaccayā pi nāmaṇ . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotiti.

xv.

Tasmaṇ samaye avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññānaṇ viññānapaccayā pi saṅkhāro, viññānapaccayā nāmarūpaṇ nāmarūpapaccayā pi viññānaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ chaṭṭhāyatanaṇpaccayā pi nāmarūpaṇ, chaṭṭhāyatanaṇpaccayā phasso phassapaccayā pi chaṭṭhāyatanaṇ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṇ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā ?

Yaṇ aññānaṇ adassanaṇ . . . pe . . . avijjālaṇgi moho akusalamūlaṇ : ayaṇ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṇitattaṇ : ayaṇ vuccati avijjāpaccayā saṅkhāro.

Tattha katamā saṅkhārapaccayā pi avijjā ?

Yaṇ aññānaṇ adassanaṇ . . . pe . . . avijjālaṇgi moho akusalamūlaṇ : ayaṇ vuccati saṅkhārapaccayā pi avijjā.

Tattha katamaṇ saṅkhārapaccayā viññānaṇ ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tajjā mano-viññānadhātu : idañ vuccati saṅkhārapaccayā viññānaṇ.

Tattha katamo viññānapaccayā pi saṅkhāro ?

Yā cetanā sañcetanā sañcetaṇitattaṇ : ayaṇ vuccati viññānapaccayā pi saṅkhāro.

Tattha katamaṇ viññānapaccayā nāmarūpaṇ ?

Atthi nāmaṇ atthi rūpaṇ. Tattha katamaṇ nāmaṇ ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idañ vuccati nāmaṇ. Tattha katamaṇ rūpaṇ ? Cakkhāyatanaṇsa

upacayo . . . pe . . . kāyāyatanassa upacayo yaṃ vā pan' aññam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ cittasamutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇa-paccayā nāmarūpaṃ.

Nāmarūpapaccayā pi viññāṇan ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā pi viññāṇaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati nāmarūpapaccayā pi viññāṇaṃ.

Nāmarūpapaccayā chaṭṭhāyatanan ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanāṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati nāmarūpapaccayā chaṭṭhāyatanāṃ.

Tattha katamaṃ chaṭṭhāyatanapaccayā pi nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanassa upacayo . . . pe . . . kāyāyatanassa upacayo yaṃ vā pan' aññam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ cittasamutthānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati chaṭṭhāyatanapaccayā pi nāmarūpaṃ.

Tattha katamaṃ chaṭṭhāyatanapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamaṃ phassapaccayā pi chaṭṭhāyatanāṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā manoviññāṇadhātu : idaṃ vuccati phassapaccayā pi chaṭṭhāyatanāṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotiti.

xvi.

Tasmiṃ samaye avijjāpaccayā saṅkhāro saṅkhārapaccayā pi avijjā, saṅkhārapaccayā viññāṇaṃ viññāṇapaccayā pi saṅkhāro, viññāṇapaccayā nāmarūpaṃ nāmarūpāpaccayā pi viññāṇaṃ, nāmarūpāpaccayā saḷāyatanaṃ saḷāyatanapaccayā pi nāmarūpaṃ, saḷāyatanapaccayā phasso phassapaccayā pi saḷāyatanaṃ, phassapaccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā taṇhā taṇhāpaccayā pi vedanā, taṇhāpaccayā upādānaṃ upādānapaccayā pi taṇhā, upādānapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandho samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati avijjā.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṃyitattaṃ: ayaṃ vuccati avijjāpaccayā saṅkhāro.

Tattha katamā saṅkhārapaccayā pi avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati saṅkhārapaccayā pi avijjā.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā mano-viññāṇadhātu: idaṃ vuccati saṅkhārapaccayā viññāṇaṃ.

Tattha katamo viññāṇapaccayā pi saṅkhāro?

Yā cetanā sañcetanā sañcetaṃyitattaṃ: ayaṃ vuccati viññāṇapaccayā pi saṅkhāro.

Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyatanaṃ upacayo . . . pe . . . kāyāyatanaṃ upacayo yaṃ vā pan' aññāmaṃ pi atthi rūpaṃ cittaṃyitattaṃ citta-samutthānaṃ: idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ.

Nāmarūpāpaccayā pi viññāṇaṃ ti: atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati: idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā pi viññāṇaṃ?

Yaṃ cittaṃ mano mānasā . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati nāmapaccayā pi viññāṇaṃ.

Nāmarūpapaccayā saḷāyatanan ti : atthi nāmaṃ, atthi rūpaṃ.

Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cattāro ca mahābhūtā yaṃ ca rūpaṃ nissāya manoviññāṇadhātu vattati : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati nāmarūpaṃ.

Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ?

Cakkhāyatanaṃ . . . pe . . . manāyatanaṃ : idaṃ vuccati nāmarūpapaccayā saḷāyatanaṃ.

Tattha katamaṃ saḷāyatanapaccayā<sup>1</sup> pi nāmarūpaṃ?

Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho : idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cakkhāyanassa upacayo . . . pe . . . kāyāyanassa upacayo yaṃ vā pan' aññam pi atthi rūpaṃ cittaṃ cittaḥetukaṃ citta-samuṭṭhānaṃ : idaṃ vuccati rūpaṃ.

Iti idaṃ ca nāmaṃ idaṃ ca rūpaṃ, idaṃ vuccati saḷāyatanapaccayā pi nāmarūpaṃ.

Tattha katamo saḷāyatanapaccayā phasso?

Yo phasso phusanā samphusanā sanphusitattaṃ : ayaṃ vuccati saḷāyatanapaccayā phasso?

Tattha katamaṃ phassapaccayā pi saḷāyatanaṃ?

Cakkhāyatanaṃ . . . pe . . . manāyatanaṃ : idaṃ vuccati phassapaccayā pi saḷāyatanaṃ . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samu-dayo hotīti.<sup>2</sup>

Aññamaññacatukkaṃ niṭṭhitaṃ.<sup>3</sup>

2—4.

Katame dhammā akusalā?

Yasmiṃ samaye<sup>4</sup> akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ sasāṅkhārena<sup>5</sup> . . . pe . . . somanassasahagataṃ diṭṭhigatavippayuttaṃ

<sup>1</sup> S<sup>d</sup> and B: chaṭṭhāyatana<sup>o</sup> henceforth. <sup>2</sup> S<sup>d</sup>: hoti.

<sup>3</sup> K omits this line. S<sup>d</sup>: aññamaññapaccayacatukkaṃ. B. omits niṭṭhitaṃ.

<sup>4</sup> Dh. S. § 365 foll. <sup>5</sup> K. omits . . . pe . . .

. . . somanassasahagataṃ diṭṭhigatavippayuttaṃ sasay-khārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ' ārabha, tasmīṃ samaye avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamaṃ avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ ayaṃ vuccati avijjā.<sup>1</sup>

Tattha katamo avijjāpaccayā saṃkhāro?

Yā cetanā sañcetanā sañcetaṃyittatṭaṃ ayaṃ vuccati avijjāpaccayā saṃkhāro . . . pe . . .

Tattha katamo taṇhāpaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā ayaṃ vuccati taṇhāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṃ vedanākkhandho saññākkhandho saṃkhārakkhandho viññāṇakkhandho : ayaṃ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti . . . pe . . .<sup>2</sup>

## 5.

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekhā-sahagataṃ diṭṭhigatasampayuttaṃ rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ' ārabha, tasmīṃ samaye avijjāpaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> begins its . . . pe . . . here.

<sup>2</sup> S<sup>d</sup> and B. omit . . . pe . . . at end of every section. Presumably the contents of pp. 145-64 are to be applied to each akusalaṃ cittaṃ.

<sup>3</sup> S<sup>d</sup> omits the following questions, passing on to the next 'Katame dhammā akusalā.'

Tattha katamā avijjā ?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṅgī moho akusalaṇ : ayaṇ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā ?

Yaṇ cetasikaṇ neva sātaṇ nāsātaṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā adukkhamasukhā vedanā : ayaṇ vuccati phassapaccayā vedanā . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti . . . pe . . .

### 6—8.

Katame dhammā akusalā ?

Yasmiṇ samaye akusalaṇ cittaṇ uppannaṇ hoti upekhāsahagataṇ ditthigatasampayuttaṇ sasaṅkhārena . . . upekhāsahagataṇ ditthigatavippayuttaṇ . . . upekhāsahagatā ditthigatavippayuttaṇ sasaṅkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā paṇ' ārabba, tasmiṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti . . . pe . . .

### 9—10.

Katame dhammā akusalā ?

Yasmiṇ samaye akusalaṇ cittaṇ uppannaṇ hoti domanassasahagataṇ paṭighasampayuttaṇ . . . domanassasahagataṇ paṭighasampayuttaṇ sasaṅkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā paṇ' ārabba, tasmiṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā paṭighaṇ, paṭighapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā ?

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṅgī moho akusalamūlaṇ : ayaṇ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā ?

Yaṇ cetasikaṇ asātaṇ cetasikaṇ dukkhaṇ cetosamphas-sajaṇ asātaṇ dukkhaṇ vedayitaṇ cetosamphassaṇ asātā dukkhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamaṇ vedanāpaccayā paṭighaṇ?

Yo cittassa āghāto<sup>1</sup> paṭighāto<sup>2</sup> paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittassa vyāpatti manopadoso kodho kujjhanā kujjhitattaṇ doso dussanā dussitattaṇ vyāpatti vyajjanā virodho paṭivirodho caṇḍik-kaṇ asuro po anattamanatā cittassa: idaṇ vuccati vedanā-paccayā paṭighaṇ.

Tattha katamo paṭighapaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā: ayaṇ vuccati paṭighapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: idaṇ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samu-dayo hotīti . . . pe . . .

## 11.

Katame dhammā akusalā?

Yasmiṇ samaye akusalaṇ cittaṇ uppannaṇ hoti upe-khāsahagataṇ vicikicchāsampayuttaṇ, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā paṇ'ārabbha, tasmiṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāma-paccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā vicikicchā, vicikicchāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarā-maraṇaṇ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?<sup>3</sup>

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇḍī moho akusalamūlaṇ: ayaṇ vuccati avijjā . . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasikaṇ neva sātāṇ nāsātāṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassaṇaṇ adukkhamasukhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

<sup>1</sup> Cf. Dh. S. § 1060.

<sup>2</sup> K and B have . . . pe . . . to caṇḍikkaṇ.

<sup>3</sup> S<sup>d</sup> excises here, and under § 12, to ayaṇ vuccati avijjā.



Tattha katamā vedanāpaccayā vicikicchā?

Yā<sup>1</sup> kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ vimati vicikicchā dvelhakaṃ dvedhāpatho<sup>2</sup> saṃsayo anekasaṃsagāho āsappanā parisappanā aparīyogāhanā thambhitattaṃ<sup>3</sup> cittassa manovilekho: ayaṃ vuccati vedanāpaccayā vicikicchā.

Tattha katamo vicikicchāpaccayā bhavo?

Thapetvā vicikicchā vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṃ vuccati vicikicchāpaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti . . . pe . . .

## 12.

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagataṃ uddhaccasampayuttaṃ rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ'ārabbha, tasmīṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso, phassapaccayā vedanā, vedanāpaccayā uddhaccaṃ, uddhaccapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamā avijjā?

Yaṃ aññāṇaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: ayaṃ vuccati avijjā . . . pe<sup>4</sup> . . .

Tattha katamā phassapaccayā vedanā?

Yaṃ cetasaṃ neva sātāṃ nāsātāṃ cetosamphassaṃ adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkhamasukhā vedanā: ayaṃ vuccati phassapaccayā vedanā.

Tattha katamaṃ vedanāpaccayā uddhaccaṃ?

Yaṃ<sup>5</sup> cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa: idaṃ<sup>6</sup> vuccati vedanāpaccayā uddhaccaṃ.

Tattha katamo uddhaccapaccayā adhimokkho?

<sup>1</sup> Dh. S. § 425.

<sup>2</sup> B: dvidhāpatho.

<sup>3</sup> B: chambhitattaṃ. Cf. *Psychological Ethics*, p. 242, n. 3.

<sup>4</sup> S<sup>d</sup> omits down to next question.

<sup>5</sup> Dh. S. § 429.

<sup>6</sup> K: ayaṃ.

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā :  
ayaṇ vuccati uddhaccapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo ?

Thapetvā adhimokkhaṇ vedanākkhandho saññākkhandho  
saṅkhārakkhandho viññāṇakkhandho : ayaṇ vuccati adhi-  
mokkhapaccayā bhavo . . . pe . . . tena vuccati evam  
etassa kevalassa dukkhakkhandhassa samudayo hotīti . . .  
pe . . .

### AKUSALACITTAṆ NIṬṬHITAṆ.<sup>1</sup>

#### 1.<sup>2</sup>

Katamā dhammā kusalā ?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ  
hoti somanassasahagataṇ ñāṇasampayuttaṇ rūpāram-  
maṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ  
vā pan' ārabha, tasmīṇ samaye kusalamūlapaccayā  
saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā  
nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanapac-  
cayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo,  
pasādapaccayā adhimokkho, adhimokkhappaccayā bhavo,  
bhavapaccayā jāti, jātipaccayā jaraṃmaraṇaṇ. Evam etassa  
kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katame kusalamūlā ?

Alobho<sup>3</sup> adoso amoho.

Tattha katamo alobho ?

Yo alobho alubbhanā alubbbhitattaṇ asāraḡo asārajjanā  
asārajjitattaṇ anabhijjhā alobho kusalamūlaṇ : ayaṇ vuc-  
cati alobho.

Tattha katamo adoso ?

Yo adoso adussanā<sup>4</sup> adussitattaṇ avyāpādo avyāpaj-  
jhaṇ<sup>5</sup> adoso kusalamūlaṇ : ayaṇ vuccati adoso.

Tattha katamo amoho ?

Yā paññā pajānanā . . . pe<sup>6</sup> . . . amoho dhammavi-  
cayo sammādiṭṭhi : ayaṇ vuccati amoho.

Ime vuccanti kusalamūlā.

<sup>1</sup> So K. as well as S<sup>d</sup>. B : akusalaniddeso.

<sup>2</sup> First of the Kāmāvacara-aṭṭha-mahācittāni. Dh. S.  
§§ 1-159.

<sup>3</sup> Cf. Dh. S. § 32 foll.

<sup>4</sup> K : adūsanā, adūsitattaṇ.

<sup>5</sup> S<sup>d</sup> : avyāpajjhā. B : abyāpajjo. Cf. Dh. S. § 33.

<sup>6</sup> Dh. S. § 34.

Tattha katamo kusalamūlapaccayā saṅkhāro ?

Yā cetanā sañcetanā sañcetaṇitattā : ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . .<sup>1</sup>

Tattha katamā phassapaccayā vedanā ?

Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ cetosamphassa-  
jaṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā  
vedanā : ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā pasādo ?

Yā saddhā saddahanā okappanā abhippasādo : ayaṃ  
vuccati vedanāpaccayā pasādo.

Tattha katamo pasādapaccayā adhimokkho ?

Yo cittaṃ adhimokkho adhimuccanā tad-adhimuttatā :  
ayaṃ vuccati pasādapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo ?

Thapetvā adhimokkhaṃ vedanākkhandho saññāk-  
khandho saṅkhārakkhandho viññāṇakkhandho : ayaṃ vuc-  
cati adhimokkhapaccayā bhavo . . . pe<sup>2</sup> . . . tena vuccati  
evam etassa kevalassa dukkhakkhandhassa samudayo  
hotīti.

### 2-8.<sup>3</sup>

Katame dhammā kusalā ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ nāṇasampayuttaṃ sasāṅkhārena,  
. . . somanassasahagataṃ nāṇavippayuttaṃ . . . somanassa-  
sahagataṃ nāṇavippayuttaṃ sasāṅkhārena . . . upekhāsa-  
hagataṃ nāṇasampayuttaṃ . . . upekhāsahagataṃ nāṇa-  
sāṅkhārena . . . upekhāsahagataṃ nāṇa-  
vippayuttaṃ . . . upekhāsahagataṃ nāṇavippayuttaṃ  
sasāṅkhārena, rūpārammaṇaṃ vā . . . pe . . . dhammā-  
rammaṇaṃ vā yaṃ yaṃ vā paṇ' ārabha, tasmīṃ samaye  
kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ,  
viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ,  
chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā,  
vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhi-  
mokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā  
jarāmaranaṃ. Evam etassa kevalassa dukkhakkhan-  
dhassa samudayo hoti.

<sup>1</sup> S<sup>d</sup> gives full text.

<sup>2</sup> S<sup>d</sup> gives full text.

<sup>3</sup> S<sup>d</sup> abbreviates as in text. K. and B. give detailed treat-  
ment of kusalacittāni thus : 2-4, 5 and 6, 7 and 8.

Tattha katame kusalamūlā?

Alobho adoso . . . pe . . .

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaññatattāṇaṃ : ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe<sup>1</sup> . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>2</sup>

Katame dhammā kusalā?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti viviceva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhaṃ bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha<sup>3</sup> katame kusalamūlā? Alobho adoso . . . pe . . .

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaññatattāṇaṃ : ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>4</sup> dhammā kusalā?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vitak-kavicāraṇaṃ vūpasamā dutiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthaṃ jhānaṃ . . . paṭhamāṃ jhānaṃ . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapac-

<sup>1</sup> S<sup>d</sup> gives after . . . pe . . . Tattha katamā vedanā, &c.

<sup>2</sup> S<sup>d</sup> omits iti.

<sup>3</sup> Rūpāvacarakusalaṃ. Cf. Dh. S. §§ 161-174. S<sup>d</sup> omits all questions and answers.

<sup>4</sup> This section is omitted in K. and B. S<sup>d</sup> gives it.

cayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti. . . .

Katame dhammā kusalā?

Yasmiṇ samaye<sup>1</sup> arūpūpapattiyā maggaṇ bhāveti<sup>2</sup> . . . pe . . . sabbaso ākiñcaññāyatanāṇ samatikkamma nevasaññā-nāsaññāyatanasaññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmiṇ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katame kusalamūlā? Alobo adoso amoho . . . pe . . .

Ime vuccanti kusalamūla.

Tattha katamo kusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṇitattaṇ: ayaṇ vuccati kusalamūlapaccayā saṅkhāro . . . pe . . .

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasiṇaṇ neva sātaṇ nāsātaṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā vedanā: ayaṇ vuccati phassapaccayā vedanā . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā kusalā?<sup>3</sup>

Yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayaḡamiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā vivicca' eva kāmehi . . . pe . . . paṭhamāṇ

<sup>1</sup> Arupāvacarakusalaṇ. Cf. Dh. S. §§ 265-76. S<sup>d</sup> inserts rūpūpapattiyā maggaṇ bhāveti . . . pe . . .

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to lokuttaraṇ jhānaṇ in next section. Dh. S. §§ 265-8.

<sup>3</sup> Lokuttaraṇ cittaṇ. Cf. Dh. S. 277 foll.

jhānaṃ upsasampajja viharati dukkhāpatipadaṃ dandhābhiññaṃ, tasmīṃ samaye kusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaranaṃ. Evam etesaṃ dhammānaṃ samudayo hoti.

Tattha katame kusalamūlā ?

Alobho adoso amoho . . . pe . . .

Tattha katamo amoho ?

Yā paññā pajānaṇā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṃgo maggaṃ, maggaṃ maggapariyāpannaṃ : ayaṃ vuccati amoho.

Ime vuccanti kusalamūlā.

Tattha katamo kusalamūlapaccayā saṅkhāro ?

Yā cetanā sañcetanaṃ sañcetaṃ : ayaṃ vuccati kusalamūlapaccayā saṅkhāro . . . pe<sup>1</sup> . . . evam etesaṃ dhammānaṃ samudayo hoti : evam etesaṃ dhammānaṃ saṅgati hoti, samāgama hoti, samodhānaṃ hoti, pātubhāvo hoti ; tena vuccati evam etesaṃ dhammānaṃ samudayo hoti.

KUSALAMŪLAṃ NIṬṬHITAṃ.<sup>2</sup>

Katame dhammā avyākata ?

Yasmiṃ<sup>3</sup> samaye kāmāvacarassa kusalassa kammaṣa katattā upacitattā vipākaṃ cakkhuviññānaṃ uppannaṃ hoti upekkhāsahagataṃ rūpārammaṇaṃ, tasmīṃ samaye saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ paccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaranaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanaṃ sañcetaṃ : ayaṃ vuccati saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññānaṃ ?

Yaṃ cittaṃ māno mānaṣaṃ . . . pe . . . tajjā cakkhuviññānadhātu : idaṃ vuccati saṅkhārapaccayā viññānaṃ.

Tattha katamaṃ viññānapaccayā nāmaṃ ?

<sup>1</sup> So S<sup>d</sup>. K and B abbreviate less.

<sup>2</sup> B : kusalaniddeso.

<sup>3</sup> Kusalavipākāni pañcaviññānāni. Cf. Dh. S. § 431.

Vedanākkhandho saññākkhandho saṅkhārakkhandho :  
idaṃ vuccati viññānapaccayā nāmaṃ.

Tattha katamaṃ nāmapaccayā chaṭṭhāyatanam?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā cakkhu-  
viññānadhātū : idaṃ vuccati nāmapaccayā chaṭṭhāyatanam.

Tattha katamo chaṭṭhāyatanapaccayā phasso?

Yo phasso phusanā samphusanā samphusitattaṃ : ayaṃ  
vuccati chaṭṭhāyatanapaccayā phasso.

Tattha katamā phassapaccayā vedanā?

Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ cetosamphassajam  
adukkhamasukhaṃ vedayitaṃ cetosamphassajā adukkham-  
asukhā vedanā : ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo?

Thapetvā vedanaṃ saññākkhandho saṅkhārakkhandho  
viññānapakkhandho : ayaṃ vuccati vedanāpaccayā bhavo  
. . . pe<sup>1</sup> . . . tena vuccati evam etassa kevalassa duk-  
khakkhandhassa samudayo hotīti. . . .

v.<sup>2</sup>

Tasmiṃ samaye saṅkhārapaccayā viññānaṃ saṅkhārahe-  
tukaṃ, viññānapaccayā nāmaṃ viññānahetukaṃ, nāma-  
paccayā chaṭṭhāyatanam nāmahetukaṃ, chaṭṭhāyatanapac-  
cayā phasso chaṭṭhāyatanahetuko, phassapaccayā vedanā  
phassahetukā, vedanāpaccayā bhavo, bhavapaccayā jāti,  
jātipaccayā jarāmaranaṃ.<sup>3</sup> Evam etassa kevalassa duk-  
khakkhandhassa samudayo hoti. . . .

ix.

Tasmiṃ samaye saṅkhārakkhandho viññānaṃ saṅkhāra-  
sampayuttaṃ, viññānapaccayā nāmaṃ viññānasampayut-  
taṃ, nāmapaccayā chaṭṭhāyatanam nāmasampayuttaṃ,  
chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto,  
phassapaccayā vedanā phassasampayuttā, vedanāpaccayā  
bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ.<sup>4</sup>  
Evam etassa kevalassa dukkhakkhandhassa samudayo  
hoti.

xiii.

Tasmiṃ samaye saṅkhārapaccayā viññānaṃ viññāna-  
paccayā pi saṅkhāro, viññānapaccayā nāmaṃ nāmapac-

<sup>1</sup> S<sup>d</sup> gives full text.

<sup>2</sup> See above, Mātikā, pp. 139, 140.

<sup>3</sup> S<sup>d</sup> : . . . pe . . . tena vuccati evam etassa keva-  
lassa, d<sup>c</sup>.

<sup>4</sup> S<sup>d</sup> : . . . pe . . . tena vuccati evam etassa keva-  
lassa, d<sup>c</sup>.

cayā pi viññāṇaṃ, nāmapaccayā chaṭṭhāyatanāṃ, phassa-paccayā vedanā vedanāpaccayā pi phasso, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. . . .

Katamo dhammā avyākata?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākāṃ sotaviññāṇaṃ<sup>2</sup> uppannaṃ hoti upekkhāsahagataṃ saddhārammaṇaṃ,<sup>3</sup> ghānaviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ gandhārammaṇaṃ, jivhāviññāṇaṃ uppannaṃ hoti upekkhāsahagataṃ rasārammaṇaṃ, kāyaviññāṇaṃ uppannaṃ hoti sukkhāsahagataṃ phoṭṭhabhārammaṇaṃ; tasmīṃ samaye saṅkhārāpaccayā viññāṇaṃ, viññāṇāpaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanāpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>4</sup>

Tattha katamo saṅkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati saṅkhāro . . . pe . . .<sup>5</sup>

Tattha katamā phassapaccayā vedanā?

Yaṃ kāyikaṃ sātāṃ kūyikaṃ sukhaṃ kāyasamphassaṃ sātāṃ sukhaṃ vedayitaṃ kāyasamphassaṃ sātā sukhā vedanā: ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo?

Thapetvā vedanaṃ saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṃ vuccati vedanāpaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekkhāsahagatā rūpārammaṇā vā . . . pe . . . ārammaṇaṃ vā yaṃ yaṃ vā pan' ārabbha, tasmīṃ samaye saṅkhāra-

<sup>1</sup> Sd: . . . pe . . . tena vuccati evam etassa kevalassa, &c.

<sup>2</sup> Dh. S. § 443.

<sup>3</sup> Sd inserts here . . . pe . . .

<sup>4</sup> Sd: hoti. B exercises to next section.

<sup>5</sup> Sd gives full text.

<sup>6</sup> Kusalavipākā manodhātu. Cf. Dh. S. § 455.



paccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkha, adhimokkhaṇapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro?

Yā cetanā sañcetanā sañcetayitattaṇ: ayaṇ vuccati saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tajaṇ mano-dhātu: idaṇ vuccati saṅkhārapaccayā viññāṇaṇ . . . pe . . .<sup>1</sup>

Tattha katamā phassapaccayā vedanā? Yaṇ cetasikaṇ neva sātaṇ nāsātaṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassaṇā sātaṇ adukkhamasukhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā adhimokkha?

Yo cittaṇsa adhimokkha adhimuccanā tad-adhimuttatā: ayaṇ vuccati vedanāpaccayā adhimokkha.

Tattha katamo adhimokkhaṇapaccayā bhavo?

Thapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṇ vuccati adhimokkhaṇapaccayā bhavo . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākata?

Tasmiṇ<sup>2</sup> samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabba, tasmiṇ samaye saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkha, adhimokkhaṇapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> gives full text.

<sup>2</sup> Kusalavipākā somanassasahagatā manoviññāṇadhātu. Cf. Dh. S. § 469.

<sup>3</sup> K: Evam etassa kevalassa, &c. Tattha katamo saṅkhāro . . . adhimokkhaṇapaccayā bhavo . . . pe . . . tena vuccati, &c. B. condenses also, but less.

Katame dhammā avyākata<sup>1</sup>?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññānadhātu uppannaṇ hoti upekhāsahagatā rūpārammaṇā vā . . . dhammārammaṇā vā yaṇ yaṇ vā pan' ārabha, tasmī samaye saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṇ<sup>2</sup> samaye kāmāvacarassa kusalassa kammassa upacitattā vipākā manoviññānadhātu uppannā hoti somanassasahagatā ñānasampayuttā . . . somanassasahagatā ñānasampayuttā sasāṅkhārena . . . somanassasahagatā ñānavippayuttā . . . somanassasahagatā ñānavippayuttā sasāṅkhārena . . . upekhāsahagatā ñānasampayuttā . . . upekhāsahagatā ñānasampayuttā sasāṅkhārena . . . upekhāsahagatā ñānavippayuttā . . . upekhāsahagatā ñānavippayuttā sasāṅkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā pan' ārabha, tasmī samaye saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro?

Yā cetanā sañcetanā sañcetaṇṇaṇ : ayaṇ vuccati saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññānaṇ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tajaṇ mano-viññānadhātu : idaṇ vuccati saṅkhārapaccayā viññānaṇ . . . pe . . .

Tattha katamo vedanāpaccayā pasādo?

<sup>1</sup> So S<sup>d</sup> and B. K. omits this section. Cf. Dh.S. § 484 : Kusalavipākā upekhāsahagatā manoviññānadhātu.

<sup>2</sup> Attha mahāvīpākā. Dh.S. § 498.

<sup>3</sup> S<sup>d</sup> omits the following down to tena vuccati evam etassa . . . hoti on the following page.

Yā saddhā saddahanā okappanā abhippasādo: ayaṃ vuccati vedanāpaccayā pasādo.

Tattha katamo pasādapaccayā adhimokkho?

Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā: ayaṃ vuccati pasādapaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṃ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṃ vuccati adhimokkhapaccayā bhavo . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākata?

Yasmiṃ<sup>1</sup> samaye rūpūpapattiyā maggaṃ bhāveti vivicce'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicce'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ; tasmīṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ.<sup>2</sup> Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>3</sup> dhammā avyākata?

Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakka-vicāraṇaṃ vūpasamā dutiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthaṃ jhānaṃ . . . pathamaṃ jhānaṃ . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye phasso hoti . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sukhassa ca pahānā . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmīṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā

<sup>1</sup> Rūpāvacaravipākā. Dh.S. § 499.

<sup>2</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evaṃ etassa, &c.

<sup>3</sup> So S<sup>d</sup>. K. and B. omit this section. Cf. Dh.S. § 500.

bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṇ  
 . . . pe . . . tena vuccati evam etassa kevalassa dukkhak-  
 khandhassa samudayo hotiti.

Katame dhammā avyākata?

Yasmiṇ<sup>1</sup> samaye arūpūpapattiyaṃ maggaṇ bhāveti  
 . . . pe . . . sabbaso ākiñcaññāyatanaṇ samatikkamma  
 neva-saññā-nāsaññāyatana-saññāsahagataṇ sukhassa ca  
 pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja  
 viharati, tasmīṇ samaye phasso hoti . . . pe . . .  
 avikkhepo hoti: ime dhammā kusalā. Tass'eva arūpāva-  
 carassa<sup>2</sup> kusalassa kammassa katattā upacittattā vipākaṇ  
 sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-  
 nāsaññāyatana-saññāsahagataṇ sukhassa ca pahānā  
 . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati;  
 tasmiṇ samaye saṅkhārapaccayā viññānaṇ, viññānapaccayā  
 nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-  
 paccayā phasso, phassapaccayā vedanā, vedanāpaccayā  
 pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā  
 bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṇ.  
 Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo  
 hoti.

Katame dhammā avyākata?

Yasmiṇ<sup>4</sup> samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ  
 apacayaḡāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā  
 pattiyaṃ vivicca'eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ  
 upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ,  
 tasmiṇ samaye phasso hoti . . . pe . . . avikkhepo hoti:  
 ime dhammā kusalā. Tass'eva lokuttarassa kusalassa  
 jhānassa katattā bhāvitattā vipākaṇ vivicca'eva kāmehi  
 . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati  
 dukkhāpaṭipadaṇ dandhābhiññaṇ suññataṇ; tasmiṇ  
 samaye saṅkhārapaccayā viññānaṇ, viññānapaccayā nāmaṇ,  
 nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatana-  
 paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo,  
 pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo,

<sup>1</sup> Arūpāvacaravipākā. Dh.S. §§ 501-4. B. omits

. . . pe . . .

<sup>2</sup> S<sup>d</sup>: rūpāvacarassa.

<sup>3</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa āc. . .  
 hotiti.

<sup>4</sup> Suddhikapaṭipadā. Cf. Dh.S. § 505.

bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam  
etesañ dhammānaṃ samudayo hoti<sup>1</sup> . . . pe. . . .

KUSALAVIPĀKA-SAṄKHĀRAMŪLAKAṆI NITTHITAṆ.<sup>2</sup>

Katame<sup>3</sup> dhammā avyākataṃ ?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā  
vipākāṃ cakkhuviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ  
rūpārammaṇaṃ . . . pe<sup>4</sup> . . . sotāviññāṇaṃ uppannaṃ hoti  
upekhāsahagataṃ saddārammaṇaṃ . . . pe . . . ghāna-  
viññāṇaṃ uppannaṃ hoti upekhāsahagataṃ gandhāram-  
maṇaṃ . . . pe . . . jivhāviññāṇaṃ uppannaṃ hoti upe-  
khāsahagataṃ rasārammaṇaṃ . . . pe . . . kāyaviññāṇaṃ  
uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbārammaṇaṃ,  
tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā  
nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatana-  
paccayā phasso, phassapaccayā vedanā, vedanāpaccayā  
bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam  
etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetanayitattaṃ : ayaṃ vuccati  
saṅkhāro.

Tattha katamaṃ saṅkhārapaccayā viññāṇaṃ ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tajjā kāya-  
viññāṇadhātu : idaṃ vuccati saṅkhārapaccayā viññāṇaṃ  
. . . pe. . . .

Tattha katamā phassapaccayā vedanā ?

Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ kāyasamphas-  
sajaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā  
dukkhā vedanā : ayaṃ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā bhavo ?

Thapetvā vedanaṃ saññākkhandho saṅkhārakkhandho  
viññāṇakkhandho : ayaṃ vuccati vedanāpaccayā bhavo  
. . . pe . . . tena vuccati evam etassa kevalassa dukkhak-  
khandhassa samudayo hoti.

Katame<sup>5</sup> dhammā avyākataṃ ?

<sup>1</sup> Sd : Tattha katamo saṅkhāro . . . &c., giving full text  
to dukkhakkhandhassa samudayo hoti.

<sup>2</sup> K and B. omit this title.

<sup>3</sup> Akusalavipākā avyākata. Dh.S. § 556.

<sup>4</sup> Sd gives the next four viññāṇāni in a separate section.

<sup>5</sup> Sd omits this section. Dh.S. § 562.

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekkāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṇ yaṇ vā pan' ārabba, tasmiṃ samaye saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam<sup>1</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṇ : ayaṇ vuccati saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tajjā mano-viññāṇadhātu : idaṇ vuccati saṅkhārapaccayā viññāṇaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākata ?

Yasmiṃ<sup>2</sup> samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekkāsahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ va pan' ārabba, tasmiṃ samaye saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṇ. Evam<sup>3</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo saṅkhāro ?

Yā cetanā sañcetanā sañcetayitattaṇ : ayaṇ vuccati saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tajjā mano-viññāṇadhātu : idaṇ vuccati saṅkhārapaccayā viññāṇaṇ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

AKUSALAVIPĀKA-SAṅKHARĀMŪLAKAṆ NITṬHITAṆ.<sup>4</sup>

<sup>1</sup> S<sup>d</sup> omits the following sentences to tena vuccati evam etassa, &c.

<sup>2</sup> Dh.S. § 564.

<sup>3</sup> S<sup>d</sup> omits remainder of section (down to title).

<sup>4</sup> K and B. omit this title.

Katame<sup>1</sup> dhammā avyākata?

Yasmiṃ samaye manodhātu uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā pan' ārabha<sup>2</sup> . . . pe . . . manoviññāṇadhātu<sup>3</sup> uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, somanassasahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabha . . . pe . . . manoviññāṇadhātu<sup>4</sup> uppannā hoti kiriyā, neva kusalā nākusalā na ca kammavipākā, upekhāsahagatā, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabha, tasmiṃ samaye saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti . . . pe.<sup>5</sup> . . .

Katame dhammā avyākata?

Yasmiṃ<sup>6</sup> samaye manoviññāṇadhātu uppannā hoti, kiriyā, neva kusalā nākusalā na ca kammavipākā, somanassasahagatā ñāṇasampayuttā . . .<sup>7</sup> somanassasahagatā ñāṇasampayuttā asaṃkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā asaṃkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā asaṃkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā asaṃkhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabha, tasmiṃ samaye saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo,

<sup>1</sup> Kamāvacarakiriyā. Dh.S. § 566.

<sup>2</sup> S<sup>d</sup> first completes this section in the usual way, but with more than usual condensation.

<sup>3</sup> Dh.S. § 568.

<sup>4</sup> Dh.S. § 574.

<sup>5</sup> S<sup>d</sup> adds the usual questions and answers highly condensed.

<sup>6</sup> Dh.S. § 576.

<sup>7</sup> Neither K nor S<sup>d</sup> inserts . . . where it stands in the text.

bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evam<sup>1</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṃ<sup>2</sup> samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭha-dhammasukhavihāraṃ, vivicca'eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati pathavikasiṇaṃ, tasmīṃ samaye saṅkhārapaccayā viññāṇaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ.<sup>3</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṃ<sup>4</sup> samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭha-dhammasukhavihāraṃ, vitakkavicāraṇaṃ vūpasamā . . . dutiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthaṃ jhānaṃ . . . pañcamaṃ jhānaṃ upasampajja viharati pathavikasiṇaṃ, tasmīṃ samaye saṅkhārapaccayā viññāṇaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākata?

Yasmiṃ<sup>5</sup> samaye arūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ, sabbaso . . . pe<sup>6</sup> . . . ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagatā sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmīṃ samaye saṅkhārapaccayā viññā-

<sup>1</sup> S<sup>d</sup>: tena vuccati evam etassa, *etc.* . . . hotīti.

<sup>2</sup> Rūpāvacarakiriya. Dh.S. § 577.

<sup>3</sup> S<sup>d</sup> . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>4</sup> K. and B. omit this section. Cf. Dh.S. § 578.

<sup>5</sup> Arūpāvacarakiriya. Dh.S. §§ 579-82. B omits

. . . pe . . .

<sup>6</sup> K. and B. omit . . . pe . . .



ṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañ.¹ Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

KIRIYĀ-SAṆKHAṬṬHĀRAMĪLAKAṆ NIṬṬHITAṆ.²

1(i)³

Katame dhammā kusalā?

Yasmiṇ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā paṇ' ārabba, tasmiṇ samaye avijjāpaccayā⁴ saṅkhārā, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanāṇ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo avijjāpaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaṇyitattaṇ: ayaṇ vuccati avijjāpaccayā saṅkhāro . . . pe⁵ . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

(ii)

Tasmiṇ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañ.⁶ Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

¹ Sᵈ: tena vuccati evam etassa . . . hoti. Sᵈ *thereupon rehearses the varied formulæ*: Tasmiṇ samaye saṅkhārapaccayā viññāṇaṇ saṅkhārahetukaṇ . . . saṅkhārasampayuttaṇ . . . viññāṇapaccayā pi saṅkhāro.

² K. omits this line. B. has only *Avyākata-niddeso*.

³ Kāmāvacara-atṭha-mahācittāni. Cf. Dh.S. §§ 1-159.

⁴ K and B have . . . pe . . . only to Tattha katamā . . . vedanā.

⁵ See above *Mātikā* i, pp. 137 foll.

⁶ Sᵈ: . . . pe . . . tena vuccati evam etassa . . . hoti.

(iii)

Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇpaccayā phasso, phassa-paccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jarāmaraṇaṇ.<sup>1</sup> Evam etassa kevalassa samudayo hoti.

(iv)

Tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saḷāyatanaṇ, saḷāyatanaṇpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ.<sup>2</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

2—8.

Katame dhammā kusalā ?

Yasmiṃ samaye kāmāvacaraṇ kusalaṇ cittaṇ uppannaṇ hoti somanassasahagataṇ ñāṇasampayuttaṇ sasāṅkhārena . . . somanassasahagataṇ ñāṇavippayuttaṇ . . . somanassasahagataṇ ñāṇavippayuttaṇ sasāṅkhārena . . . upekhāsahagataṇ ñāṇasampayuttaṇ . . . upekhāsahagataṇ ñāṇasampayuttaṇ sasāṅkhārena . . . upekhāsahagataṇ ñāṇavippayuttaṇ . . . upekhāsahagataṇ ñāṇavippayuttaṇ sasāṅkhārena, rūpārammaṇaṇ vā . . . pe . . . dhammārammaṇaṇ vā yaṇ yaṇ vā paṇ' ārabba, tasmiṃ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṇ, viññāṇapaccayā nāmaṇ, nāmapaccayā chaṭṭhāyatanaṇ, chaṭṭhāyatanaṇpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṇ.<sup>3</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā kusalā ?

Yasmiṃ samaye rūpūpapattiyā maggaṇ bhāveti, vivicc'eva

<sup>1</sup> S<sup>d</sup> : . . . pe . . . tena vuccati evam etassa . . . hotiti.

<sup>2</sup> S<sup>d</sup> : . . . pe . . . tena vuccati evam etassa . . . hotiti.

<sup>3</sup> S<sup>d</sup> : . . . pe . . . tena vuccati evam etassa . . . hotiti.

kāmehi . . . pe . . . paṭhamañ jhānañ upasampajja viharati paṭhavīkasiṇañ, tasmīñ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇañ, viññāṇapaccayā nāmañ, nāmapaccayā chaṭṭhāyatanañ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇañ.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>2</sup> dhammā kusalā ?

Yasmiñ samaye rūpūpapattiyā maggañ bhāveti, vitakka-vicarānañ vūpasamā . . . pe . . . duttiyañ jhānañ . . . tatiyañ jhānañ . . . catutthañ jhānañ . . . paṭhamañ jhānañ . . . pañcamañ jhānañ upasampajja viharati paṭhavīkasiṇañ, tasmīñ samaye avijjāpaccayā saṅkhāro . . . pe<sup>3</sup> . . . jarāmaraṇañ . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame<sup>4</sup> dhammā kusalā ?

Yasmiñ samaye arūpūpapattiyā maggañ bhāveti, sabbaso . . . pe<sup>5</sup> . . . ākiñcaññāyatanañ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagatañ sukhassa ca pahānā . . . pe . . . catutthañ jhānañ upasampajja viharati, tasmīñ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇañ, viññāṇapaccayā nāmañ, nāmapaccayā chaṭṭhā-yatanañ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇañ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā kusalā ?

Yasmiñ samaye lokuttarañ jhānañ bhāveti niyyānikaṃ apacaya-gāmiyaṃ dīṭṭhigatānañ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc'eva kāmehi . . . pe . . . paṭhamañ jhānañ upasampajja viharati dukkhāpatipadañ dandhābhīññañ, tasmīñ samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇañ, viññāṇapaccayā nāmañ, nāmapaccayā chaṭṭhā-yatanañ, chaṭṭhāyatana-paccayā phasso, phassapaccayā

<sup>1</sup> S<sup>d</sup>: . . . pe . . . tena vuccati evam etassa . . . hotīti.

<sup>2</sup> K. and B. omit this section. <sup>3</sup> S<sup>d</sup> gives full text.

<sup>4</sup> S<sup>d</sup> omits this section. <sup>5</sup> K. and B. omit . . . pe . . .

vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evaṃ etesaṃ dhammānaṃ samudayo hoti . . . pe . . .<sup>1</sup>

Katame dhammā avyākata?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhaviññāṇaṃ uppannaṃ hoti, upekhāsahagataṃ rūpārammaṇaṃ, tasmīṃ samaye kusalamūlapaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraññaṃ. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo kusalamūlapaccayā saṃkhāro?

Yā cetanā sañcetanā sañcetaṃtattaṃ: ayaṃ vuccati kusalamūlapaccayā saṃkhāro . . . pe . . . tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>2</sup>

Katame dhammā avyākata?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ saddārammaṇaṃ . . . ghānaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ gandhārammaṇaṃ . . . jivhāviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ rasārammaṇaṃ . . . kāyaviññāṇaṃ uppannaṃ hoti sukhāsahagataṃ phoṭṭhabbārammaṇaṃ,<sup>3</sup> . . . manodhātu uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā paṇ'ārabbha<sup>3</sup> . . . pe . . . manoviññāṇadhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ'ārabbha<sup>3</sup> . . . pe . . . manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ'ārabbha, tasmīṃ samaye kusalamūlapaccayā saṃkhāro, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanāṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā

<sup>1</sup> S<sup>d</sup> adds, in condensed form, the usual catechism.

<sup>2</sup> B appends here Avijjāmūlakakusala-niddeso, the more fitting place being end of preceding section.

<sup>3</sup> S<sup>d</sup> concludes this separately.

vedanā, vedanāpaccayā adhimokkho, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.<sup>1</sup> . . .

Katame dhammā avyākata?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññānadhātu uppannā hoti somanassasahagatā ñānasampayuttā . . . somanassasahagatā ñānasampayuttā saṃkharēna . . . somanassasahagatā ñānavippayuttā . . . somanassasahagatā ñānavippayuttā . . . upekhāsahagatā ñānasampayuttā . . . upekhāsahagatā ñānasampayuttā saṃkharēna . . . upekhāsahagatā ñānavippayuttā . . . upekhāsahagatā ñānavippayuttā saṃkharēna, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ' ārabha, tasmiṃ samaye kusalamūlapaccayā saṃkhāro, saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ pāṇḍita, pāṇḍitaṃ vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, " . . . " : " . . . " bhavo, bhavapaccayā jāti, jātipaccayā " . . . " . . . Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vivic'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasinaṃ, tasmiṃ samaye pāṇḍita hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākāṃ vivic'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ<sup>3</sup> . . . pe . . . vitakka-vicāraṇaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ . . . tatiyaṃ jhānaṃ . . . catutthaṃ jhānaṃ . . . paṭhamāṃ jhānaṃ . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavikasinaṃ, tasmiṃ samaye kusalamūlapaccayā saṃkhāro, saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ pāṇḍita, pāṇḍitaṃ vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkho, bhavo, bhavapaccayā jāti, jātipaccayā

<sup>1</sup> S<sup>d</sup> gives a fraction of the usual catechism.

<sup>2</sup> S<sup>d</sup>: tena vuccati evam etassa . . . hoti.

<sup>3</sup> K and B omit these sections; S<sup>d</sup> deals with them collectively in one separate section.

jarāmarañaj.<sup>1</sup> Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame<sup>2</sup> dhammā avyākata?

Yasmiṃ samaye arūpūpapattiyaṃ maggaṃ bhāveti sabbaso . . . pe . . . ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati; tasmiṃ samaye kusalamūlapaccayā saṃkhāro, saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkha-paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañaj. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass'eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc'eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhiññaṃ suññataṃ; tasmiṃ samaye kusalamūlapaccayā saṃkhāro, saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanaṃ phasso, phassapaccayā vedanā, vedanāpaccayā pasādo, pasādapaccayā adhimokkha, adhimokkha-paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañaj. Evam etesāṃ dhammānaṃ samudayo hoti.<sup>3</sup>

KUSALAMŪLA-VIPĀKAMŪLAKAṆ NITṬHITAṆ.<sup>4</sup>

<sup>1</sup> S<sup>d</sup>: tena vuccati evam etassa, &c.

<sup>2</sup> S<sup>d</sup> omits this section. B. omits . . . pe . . .

<sup>3</sup> S<sup>d</sup> gives the catechism condensed.

<sup>4</sup> K. omits this line. B has Kusalamūlakavipāka-niddeso.

Katame dhammā avyākata?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākaṃ cakkhaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ rūpārammaṇaṃ; tasmiṃ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo akusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetayitattaṃ: ayaṃ vuccati akusalamūlapaccayā saṅkhāro . . . pe . . . tena vuccati evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.

Katame dhammā avyākata?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ saddārammaṇaṃ . . . ghānaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ gandhārammaṇaṃ . . . jivhāviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ rasārammaṇaṃ . . . kāya-viññāṇaṃ uppannaṃ hoti dukkhasahagataṃ phoṭṭhabbārammaṇaṃ . . . manodhātu<sup>1</sup> uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā paṇ'arabbha, tasmiṃ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ. Evam<sup>2</sup> etassa kevalassa dukkhakkhandhassa samudayo hoti.

Katame dhammā avyākata?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā paṇ'arabbha, tasmiṃ samaye akusalamūlapaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā adhimokkha, adhimokkhapaccayā bhavo, bhavapaccayā

<sup>1</sup> S<sup>d</sup> takes this into a separate section.

<sup>2</sup> S<sup>d</sup>: tena vuccati evam etassa . . . hotīti.

jāti, jātipaccayā jarāmarañṇaṇ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Tattha katamo akusalamūlapaccayā saṅkhāro?

Yā cetanā sañcetanā sañcetaññitattāṇ: ayaṇ vuccati akusalamūlapaccayā saṅkhāro.

Tattha katamaṇ saṅkhārapaccayā viññāṇaṇ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tājā mano-viññāṇadhātu: idaṇ vuccati saṅkhārapaccayā viññāṇaṇ.

Tattha katamaṇ viññāṇapaccayā nāmaṇ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho: idaṇ vuccati viññāṇapaccayā nāmaṇ.

Tattha katamaṇ nāmapaccayā chaṭṭhāyatanaṇ?

Yaṇ cittaṇ mano mānaṇ . . . pe . . . tājā mano-viññāṇadhātu: idaṇ vuccati nāmapaccayā chaṭṭhāyatanaṇ.

Tattha katamo chaṭṭhāyatanaṇapaccayā phasso?

Yo phasso phusaṇā samphusaṇā samphusitattāṇ: ayaṇ vuccati chaṭṭhāyatanaṇapaccayā phasso.

Tattha katamā phassapaccayā vedanā?

Yaṇ cetasaṇ neva sātaṇ nāsātaṇ cetosamphassaṇaṇ adukkhamasukhaṇ vedayitaṇ cetosamphassajā adukkhamasukhā vedanā: ayaṇ vuccati phassapaccayā vedanā.

Tattha katamo vedanāpaccayā adhimokkho?

Yo cittaṇ adhimokkho adhimuccaṇā tad-adhimuttatā: ayaṇ vuccati vedanāpaccayā adhimokkho.

Tattha katamo adhimokkhapaccayā bhavo?

Thapetvā adhimokkhaṇ vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho: ayaṇ vuccati vedanāpaccayā bhavo.

Tattha katamā bhavapaccayā jāti?

Yā tesāṇ dhammāṇaṇ jāti sañjāti nibbatti abhinibbatti pātubhāvo: ayaṇ vuccati bhavapaccayā jāti.

Tattha katamaṇ jātipaccayā jarāmarañṇaṇ?

Atthi jarā, atthi marañṇaṇ. Tattha katamā jarā? Yā tesāṇ dhammāṇaṇ jarā jiraṇatā āyuno saṅghāni: ayaṇ vuccati jarā. Tattha katamaṇ marañṇaṇ? Yo tesāṇ dhammāṇaṇ khayō vayo bhedo paribhedo aniccataṇ antaradhāṇaṇ: idaṇ vuccati marañṇaṇ.

Iti ayaṇ ca jarā idaṇ ca marañṇaṇ: idaṇ vuccati jātipaccayā jarāmarañṇaṇ.

Evam etassa kevalassa dukkhakkhandhassa samudayo hotiti: evam etassa kevalassa dukkhakkhandhassa saṅgati hoti, samāgamo hoti, samodhāṇaṇ hoti, pātubhāvo hoti;



tena vuccati evaṃ etassa kevalassa dukkhakkhandhassa  
samudayo hotīti.

Akusalavipāka-mūlakaṃ niṭṭhitaṃ.<sup>1</sup>

ABHIDHAMMABHĀJANĪYAṂ<sup>2</sup> NIṬṬHITAṂ.<sup>3</sup>

PACCAYĀKĀRAVIBHAṅGO SAMATTO CHAṬṬHO.<sup>4</sup>

<sup>1</sup> K. *omits this title.*

<sup>2</sup> K. °bhājanīyaṃ.

<sup>3</sup> S<sup>d</sup> *adds this note*: Kusalākusala-solasikā samūlā nesañ paccayā nesañ vipākā saṅvaddhitā, tehi saṅkhārapaccayā pathama-catukka-kusala-avijjā tassa paccayo ekaṇālo vipākasmiṃ tehi kusalākusala-mūlakā. Vicikicchā dasa viññāṇe abhimokkho na labhati. Ahetuke vā kusale pasādo nūpalabbhati.

<sup>4</sup> S<sup>d</sup>: Paṭiccasamuppādavibhaṅgo niṭṭhito chaṭṭho. K. *and B. omit chaṭṭho.* B *has niṭṭhito for samatto.*

## VII.

## SATIPATTHĀNAVIBHAṄGO.

CATTĀRO satipatthānā : idha bhikkhu ajjhattaṃ kāye kāyānupassī viharati, bahiddhā kāye kāyānupassī viharati, ajjhattabahiddhā kāye kāyānupassī viharati ātāpi<sup>1</sup> sampajāno satimā vineyya loke abhiijhādomanassaṃ ; ajjhattaṃ vedanāsu vedanānupassī viharati, bahiddhā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpi sampajāno satimā vineyya loke abhiijhādomanassaṃ ; ajjhattaṃ citte cittānupassī viharati, bahiddhā citte cittānupassī viharati, ajjhattabahiddhā citte cittānupassī viharati ātāpi sampajāno satimā vineyya loke abhiijhādomanassaṃ ; ajjhattaṃ dhammesu dhammānupassī viharati, bahiddhā dhammesu dhammānupassī viharati, ajjhattabahiddhā dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya loke abhiijhādomanassaṃ.

Kathaṃ ca bhikkhu ajjhattaṃ kāye kāyānupassī viharati ?

Idha bhikkhu ajjhattaṃ kāyaṃ uddhaṃ pādatalā adho kesamatthakā<sup>2</sup> tacapariyantaṃ pūraṃ nānappakārassa<sup>3</sup> asucino paccavekkhati : atthi imasmiṃ kāye kesā lomā nakhā dantā taco māsaṃ nahārū<sup>4</sup> atthi<sup>5</sup> atthimiñja<sup>6</sup> vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagūṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo singhāṇikā lasikā muttan ti.<sup>7</sup> So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ<sup>8</sup> vavatthāpeti.<sup>9</sup> So taṃ nimittaṃ āsevitvā bhāvetvā bahulikarivā svāvatthitaṃ vavatthāpetvā bahiddhā kāye cittaṃ upasaṃharati.

<sup>1</sup> S<sup>d</sup> : ātāpi *always*.

<sup>2</sup> K : uddhampādatalā adhokesa<sup>o</sup> *always*.

<sup>3</sup> S<sup>d</sup> : pūraṇṇāna<sup>o</sup> *always*. K : pūraṇṇāna<sup>o</sup> *always*.

<sup>4</sup> S<sup>d</sup> : nahārū. B : nhāru. <sup>5</sup> B : atthi.

<sup>6</sup> K and B : °miñjaṃ. <sup>7</sup> B. omits ti *always*.

<sup>8</sup> K : svāvatthitaṃ *always*.

<sup>9</sup> K : avatthap<sup>o</sup> *always*. B : vavatthap<sup>o</sup> *always*.

Kathaṇ ca bhikkhu bahiddhā kāye kāyānupassī viharati?

Idha bhikkhu bahiddhā kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṇṭaṃ pūraṃ nānappakāraṇassa asucino paccavekkhati: atthi'ssa kāye<sup>1</sup> kesā lomā nakhā dantā taco maṃsaṃ nahārū<sup>2</sup> atthi<sup>2</sup> atthimiñjā<sup>2</sup> vakkāṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagunaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan ti. So taṃ nimittaṃ āsevati bhāveti bahulīkaroti svāvatthitaṃ<sup>2</sup> vavatthāpeti.<sup>2</sup> So taṃ nimittaṃ āsevitvā bhāvetvā bahulīkaritvā svāvatthitaṃ vavatthāpetvā ajjhattabahiddhā kāye cittaṃ upasaṃharati.

Kathaṇ ca bhikkhu ajjhattabahiddhā kāye kāyānupassī viharati?

Idha bhikkhu ajjhattabahiddhā kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṇṭaṃ pūraṃ nānappakāraṇassa asucino paccavekkhati: atthi kāye<sup>3</sup> kesā lomā nakhā dantā taco maṃsaṃ nahāru atthi atthimiñjā vakkāṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagunaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan ti. Evaṃ bhikkhu ajjhattabahiddhā kāye kāyānupassī viharati atāpi sampajāno satimā vineyya loke abhiijjhādo-manassaṃ.

A n u p a s s ī t i : tattha katamā anupassanā?

Yā paññā pajānanā . . . pe<sup>4</sup> . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati anupassanā. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato<sup>5</sup> uppanno samuppanno samannāgato, tena vuccati anupassīti.

V i h a r a t i t i : iriyati vattati pāleti yapeti yāpeti carati viharati: tena vuccati viharatīti.

Ā t ā p i t i : tattha katamaṃ ātappaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccati ātappaṃ. Iminā ātappena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati atāpi ti.

S a m p a j ā n o t i : tattha katamaṃ sampajaññaṃ?

Yā paññā pajānanā . . . pe<sup>4</sup> . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati sampajaññaṃ. Iminā sampajaññaena upeto hoti samupeto upāgato samupāgato

<sup>1</sup> S<sup>d</sup>: atthi kāye.

<sup>2</sup> Cf. preceding page.

<sup>3</sup> So K. B: imasmiṃ kāye.

<sup>4</sup> Cf. below p. 250.

<sup>5</sup> S<sup>d</sup>: upagato samupagato always.

uppanno samuppanno samannāgato, tena vuccati sam-  
pajāno ti.

Satimā ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati  
sati. Imāya satiyā upeto hoti samupeto upāgato samup-  
āgato uppanno samuppanno samannāgato, tena vuccati  
satimā ti.

Vineyya loke abhijjhādomanassan ti:  
tattha katamo loko?

Sveva kāyo loko, pañca pi upādānakkhandhā loko:  
ayaṃ vuccati loko.

Tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ  
vuccati abhijjhā.

Tattha katamaṃ domanassan?

Yaṃ cetasaṃ asātaṃ cetasaṃ dukkhaṃ cetosaṃ-  
phassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosaṃphassaṃ  
asātaṃ dukkhā vedanā: idaṃ vuccati domanassan.

Iti ayaṃ ca abhijjhā idaṃ ca domanassan imambhā  
loke vinītā honti paṭivinitā santā samitā vūpasantā  
atthāṅgatā abbhathāṅgatā<sup>1</sup> appitā vyappitā sositā  
visositā vyantikatā, tena vuccati vineyya loke abhijjhā-  
domanassan ti.<sup>2</sup>

Kathaṃ ca bhikkhu ajjhataṃ vedanāsu vedanānupassī  
viharati?

Idha bhikkhu sukhaṃ vedanaṃ vediyamāno:<sup>3</sup> sukhaṃ  
vedanaṃ vediyāmiti<sup>3</sup> pajānāti, dukkhaṃ vedanaṃ vedi-  
yamāno:<sup>3</sup> dukkhaṃ vedanaṃ vediyāmiti pajānāti, aduk-  
khamasukhaṃ vedanaṃ vediyamāno: adukkhamasukhaṃ  
vedanaṃ vediyāmiti pajānāti, sāmisāṃ vā sukhaṃ vedanaṃ  
vediyamāno: sāmisāṃ sukhaṃ vedanaṃ vediyāmiti  
pajānāti, nirāmisāṃ vā sukhaṃ vedanaṃ vediyamāno:  
nirāmisāṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, sāmisāṃ  
vā sukhaṃ vedanaṃ vediyamāno: sāmisāṃ dukkhaṃ  
vedanaṃ vediyāmiti pajānāti, nirāmisāṃ vā dukkhaṃ  
vedanaṃ vediyamāno: nirāmisāṃ sukhaṃ vedanaṃ vedi-  
yāmiti pajānāti, sāmisāṃ vā adukkhamasukhaṃ vedanaṃ  
vediyamāno: sāmisāṃ adukkhamasukhaṃ vedanaṃ vedi-  
yāmiti pajānāti, nirāmisāṃ vā adukkhamasukhaṃ vedanaṃ  
vediyamāno: nirāmisāṃ adukkhamasukhaṃ vedanaṃ

<sup>1</sup> So K., B. and Sd.

<sup>2</sup> B. adds here Kāyānupassanā-niddeso.

<sup>3</sup> K and B: vedaya° always.

vediyāmīti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthāpeti.<sup>1</sup> So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvatthitaṃ vavatthāpetvā ajjhattaṃ vedanāsu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu bahiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ vediyamānaṃ: sukhaṃ vedanaṃ vedayāmīti pajānāti, dukkhaṃ vedanaṃ vediyamānaṃ: dukkhaṃ vedanaṃ vediyāmīti pajānāti, adukkhamasukhaṃ vedanaṃ vediyamānaṃ: adukkhamasukhaṃ vedanaṃ vediyāmīti pajānāti, sāmisāṃ vā sukhaṃ vedanaṃ vediyamānaṃ: sāmisāṃ sukhaṃ vedanaṃ vediyāmīti pajānāti, nirāmisāṃ vā sukhaṃ vedanaṃ vediyamānaṃ: nirāmisāṃ sukhaṃ vedanaṃ vediyāmīti pajānāti, sāmisāṃ vā dukkhaṃ vedanaṃ vediyamānaṃ: sāmisāṃ dukkhaṃ vedanaṃ vediyāmīti pajānāti, nirāmisāṃ vā dukkhaṃ vedanaṃ vediyamānaṃ: nirāmisāṃ dukkhaṃ vedanaṃ vediyāmīti pajānāti, sāmisāṃ vā adukkhamasukhaṃ vedanaṃ vediyamānaṃ: sāmisāṃ adukkhamasukhaṃ vedanaṃ vediyāmīti pajānāti, nirāmisāṃ vā adukkhamasukhaṃ vedanaṃ vediyamānaṃ: nirāmisāṃ adukkhamasukhaṃ vedanaṃ vediyāmīti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvatthitaṃ vavatthāpetvā ajjhattabahiddhā vedanāsu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati?

Idha bhikkhu sukhaṃ vedanaṃ: sukhā vedanā ti pajānāti, dukkhaṃ vedanaṃ: dukkhā vedanā ti pajānāti, adukkhamasukhaṃ vedanaṃ: adukkhamasukhā vedanā ti pajānāti, sāmisāṃ sukhaṃ vedanaṃ: sāmisā sukhā vedanā ti pajānāti, nirāmisāṃ sukhaṃ vedanaṃ: nirāmisā sukhā vedanā ti pajānāti, sāmisāṃ dukkhaṃ vedanaṃ: sāmisā dukkhā vedanā ti pajānāti, nirāmisāṃ dukkhaṃ vedanaṃ: nirāmisā dukkhā vedanā ti pajānāti, sāmisāṃ adukkhamasukhaṃ vedanaṃ: sāmisā adukkhamasukhā vedanā ti pajānāti, nirāmisāṃ adukkhamasukhaṃ vedanaṃ: nirāmisā adukkhamasukhā vedanā ti pajānāti. Evaṃ bhikkhu ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loka abhijjhādomanassaṃ.

Ānupassī ti . . . pe<sup>2</sup> . . . viharatīti . . . pe . . . ātāpī ti . . . pe . . . sampajāno ti . . .

<sup>1</sup> Cf. p. 193, nn. 8, 9.

<sup>2</sup> K. omits these . . . pe . . . s.

pe . . . satimā ti . . . pe . . . vineyya loke  
abhijjhādomanassan ti: tattha katamo loko?

Sā yeva<sup>1</sup> vedanā loko, pañca pi upādānakkhandhā loko:  
ayaṃ vuccati loko.

Tattha katamā abhijjhā?

Yo rūgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ  
vuccati abhijjhā.

Tattha katamaṃ domanassaṃ?

Yaṃ cetasaṃ asātaṃ cetasaṃ dukkhaṃ cetosam-  
phassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ  
asātaṃ dukkhā vedanā: idaṃ vuccati domanassaṃ.

Iti ayaṃ ca abhijjhā idaṃ ca domanassaṃ imamhi loke  
vinītā honti pativinitā santā samitā vūpasantā atthaggatā  
abbhatthagatā<sup>2</sup> appitā vyappitā sositā visositā vyantikatā,  
tena vuccati vineyya loke abhijjhādomanassan ti.<sup>3</sup>

Kathaṃ ca bhikkhu ajjhataṃ citte cittānupassī viharati?

Idha bhikkhu sarāgaṃ vā cittaṃ: sarāgaṃ me cittaṃ  
ti pajānāti, vītārāgaṃ vā cittaṃ: vītārāgaṃ me cittaṃ ti  
pajānāti, sadosaṃ vā cittaṃ: sadosaṃ me cittaṃ ti  
pajānāti, vītadosaṃ vā cittaṃ: vītadosaṃ me cittaṃ ti  
pajānāti, samohaṃ vā cittaṃ: samohaṃ me cittaṃ ti  
pajānāti, vītamohaṃ vā cittaṃ: vītamohaṃ me cittaṃ ti  
pajānāti, saṃkhittaṃ vā cittaṃ: saṃkhittaṃ me cittaṃ  
ti pajānāti, vikkhittaṃ vā cittaṃ: vikkhittaṃ me cittaṃ  
ti pajānāti, mahaggataṃ vā cittaṃ: mahaggataṃ me  
cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ: amahag-  
gataṃ me cittaṃ ti pajānāti; sa-uttaraṃ vā cittaṃ:  
sa-uttaraṃ me cittaṃ ti pajānāti, anuttaraṃ vā cittaṃ:  
anuttaraṃ me cittaṃ ti pajānāti, samāhitaṃ vā cittaṃ:  
samāhitaṃ me cittaṃ ti pajānāti, asamāhitaṃ vā cittaṃ:  
asamāhitaṃ me cittaṃ ti pajānāti, vimuttaṃ vā cittaṃ:  
vimuttaṃ me cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ:  
avimuttaṃ me cittaṃ ti pajānāti. So taṃ nimittaṃ  
āseveti bhāveti bahulikaroti svāvatthitaṃ vavatthāpeti.  
So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvat-  
thitaṃ vavatthāpetvā bahiddhā citte cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu bahiddhā citte cittānupassī viharati?

Idha bhikkhu sarāgaṃ vā'ssa cittaṃ: sarāgassa cittaṃ  
ti pajānāti, vītārāgaṃ vā'ssa cittaṃ: vītārāgassa cittaṃ  
ti pajānāti, sadosaṃ vā'ssa cittaṃ: sadosassa cittaṃ

<sup>1</sup> B: sā va.

<sup>2</sup> Sd. atthagatā abbhatthagatā.

<sup>3</sup> B. has here Vedanānupassanā-niddeso.

ti pajānāti, vitadosaṃ vā'ssa cittaṃ: vitadosassa cittaṃ ti pajānāti, samohaṃ vā'ssa cittaṃ: samohassa cittaṃ ti pajānāti, vitamohaṃ vā'ssa cittaṃ: vitamohassa cittaṃ ti pajānāti, saṃkhiṭṭaṃ vā'ssa cittaṃ: saṃkhiṭṭassa cittaṃ ti pajānāti, vikkhiṭṭaṃ vā'ssa cittaṃ: vikkhiṭṭassa cittaṃ ti pajānāti, mahaggataṃ vā'ssa cittaṃ: mahaggatassa cittaṃ ti pajānāti, amahaggataṃ vā'ssa cittaṃ: amahaggatassa cittaṃ ti pajānāti, sa-uttaraṃ vā'ssa cittaṃ: sa-uttarassa cittaṃ ti pajānāti, anuttaraṃ vā'ssa cittaṃ: anuttarassa cittaṃ ti pajānāti, samāhitaṃ vā'ssa cittaṃ: samāhitassa cittaṃ ti pajānāti, asa-māhitaṃ vā'ssa cittaṃ: asamāhitassa cittaṃ ti pajānāti, vimuttaṃ vā'ssa cittaṃ: vimuttassa cittaṃ ti pajānāti, avimuttaṃ vā'ssa cittaṃ: avimuttassa cittaṃ ti pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavattāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulika-ritvā svāvatthitaṃ vavattāpetvā ajjhatabahiddhā citte cit :

ajjhatabahiddhā citte cittānupassī viharatī ?

Idha bhikkhu sarāgaṃ vā cittaṃ: sarāgaṃ cittaṃ ti pajānāti, vitarāgaṃ vā cittaṃ: vitarāgaṃ cittaṃ ti pajānāti, sadosaṃ vā cittaṃ: sadosaṃ cittaṃ ti pajānāti, vitadosaṃ vā cittaṃ: vitadosaṃ cittaṃ ti pajānāti, samohaṃ vā cittaṃ: samohaṃ cittaṃ ti pajānāti, vitamohaṃ vā cittaṃ: vitamohaṃ cittaṃ ti pajānāti, saṃkhiṭṭaṃ vā cittaṃ: saṃkhiṭṭaṃ cittaṃ ti pajānāti, vikkhiṭṭaṃ vā cittaṃ: vikkhiṭṭaṃ cittaṃ ti pajānāti, mahaggataṃ vā cittaṃ: mahaggataṃ cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ: amahaggataṃ cittaṃ ti pajānāti, sa-uttaraṃ vā cittaṃ: sa-uttaraṃ cittaṃ ti pajānāti, anuttaraṃ vā cittaṃ: anuttaraṃ cittaṃ ti pajānāti, samāhitaṃ vā cittaṃ: samāhitaṃ cittaṃ ti pajānāti, asa-māhitaṃ vā cittaṃ: asamāhitaṃ cittaṃ ti pajānāti, vimuttaṃ vā cittaṃ: vimuttaṃ cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ: avimuttaṃ cittaṃ ti pajānāti. Evaṃ bhikkhu ajjhatabahiddhā citte cittānupassī viharatī ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Anupassī ti . . . pe . . . viharatī ti . . . pe . . . ātāpī ti . . . pe . . . sampajāno ti . . . pe . . . satimā ti . . . pe . . . vineyya loke abhijjhādomanassanti: tattha katamo loko?

Taṃ yeva cittaṃ loko, pañca pi upādānakkhandhā loko: ayaṃ vuccati loko.

Tattha katamā abhijjhā ?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati abhijjhā.

Tattha katamaṃ domanassaṃ ?

Yaṃ cetasaṃ asātaṃ cetasaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātaṃ dukkhā vedanā : idaṃ vuccati domanassaṃ.

Iti ayaṃ ca abhijjhā idaṃ ca domanassaṃ imaṃhi loke vinītā honti paṭivinītā santā samitā vūpasantā atthaṃgatā abbhathagatā<sup>1</sup> appitā vyappitā sositā visositā vyantikatā : tena vuccati vineyya loke abhijjhādomanassaṃ ti.<sup>2</sup>

Kathaṃ ca bhikkhu ajjhataṃ dhammesu dhammānupassī viharati ?

Idha bhikkhu santaṃ vā ajjhataṃ kāmaccandaṃ : atthi me ajjhataṃ kāmaccando ti pajānāti, asantaṃ vā ajjhataṃ kāmaccandaṃ : natthi me ajjhataṃ kāmaccando ti pajānāti, yathā ca anuppannassa kāmaccandassa uppādo hoti, taṃ ca pajānāti, yathā ca uppannassa kāmaccandassa pahānaṃ hoti, taṃ ca pajānāti, yathā ca pahīnassa kāmaccandassa āyatiṃ anuppādo hoti, taṃ ca pajānāti, santaṃ vā ajjhataṃ vyāpādaṃ . . . pe . . .<sup>3</sup> santaṃ vā ajjhataṃ thinamiddhaṃ . . . pe . . . santaṃ vā ajjhataṃ uddhaccakukkuccaṃ . . . pe . . . santaṃ vā ajjhataṃ vicikicchā : atthi me ajjhataṃ vicikicchā ti pajānāti, asantaṃ vā ajjhataṃ vicikicchā : natthi me ajjhataṃ vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, taṃ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, taṃ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti, taṃ ca pajānāti. Sā . . . . . satisambojjhaggaṃ : atthi me ajjhataṃ . . . . . ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaggaṃ : natthi me ajjhataṃ satisambojjhaggaṃ ti pajānāti, yathā ca anuppannassa satisambojjhaggassa uppādo hoti, taṃ ca pajānāti, yathā ca uppannassa satisambojjhaggassa bhāvanāpāripūrī<sup>4</sup> hoti, taṃ ca pajānāti. Santaṃ vā ajjhataṃ dhammavicaya-sambojjhaggaṃ<sup>5</sup> . . . pe . . . santaṃ vā ajjhataṃ viriya-sambojjhaggaṃ . . . pe . . . santaṃ vā ajjhataṃ pitisa-

<sup>1</sup> So S<sup>d</sup>.

<sup>2</sup> B. has here Cittānupassanā-niddeso.

<sup>3</sup> S<sup>d</sup> and B. give each case in full. K. omits . . . pe . . .

<sup>4</sup> S<sup>d</sup> and K : °pāripūrī always. Cf. D. II., 303.

<sup>5</sup> S<sup>d</sup> has . . . pe . . . for this case only, then contracts without . . . pe . . .



bojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhataṃ passaddhi-sambojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ . . . pe . . . santaṃ vā ajjhataṃ upekhā-sambojjhaṅgaṃ : atthi me ajjhataṃ upekhā-sambojjhaṅgo ti pajānāti, asantaṃ vā ajjhataṃ upekhā-sambojjhaṅgaṃ : natthi me ajjhataṃ upekhā-sambojjhaṅgo ti pajānāti, yathā ca anupannassa upekhā-sambojjhaṅgassa uppādo hoti, taṃ ca pajānāti, yathā ca uppannassa upekhā-sambojjhaṅgassa bhāvanāparipūrī hoti, taṃ ca pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvatthitaṃ vavatthāpetvā bahiddhā dhammesu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu bahiddhā dhammesu dhammānupassī viharati?

Idha bhikkhu santaṃ vā'ssa kāmaccandaṃ : atthi'ssa kāmaccando ti pajānāti, asantaṃ vā'ssa kāmaccandaṃ : natthi'ssa kāmaccando ti pajānāti, yathā ca anuppannassa kāmaccandassa uppādo hoti, taṃ ca pajānāti, yathā ca uppannassa kāmaccandassa pahānaṃ hoti, taṃ ca pajānāti, yathā ca pahīnassa kāmaccandassa āyatiṃ anuppādo hoti, taṃ ca pajānāti. Santaṃ vā'ssa vyāpādan<sup>1</sup> . . . pe . . . santaṃ vā'ssa thinamiddhaṃ . . . pe . . . santaṃ vā'ssa uddhaccakukkuccaṃ . . . pe . . . santaṃ vā'ssa vicikicchā : atthi'ssa vicikicchā ti pajānāti, asantaṃ vā'ssa vicikicchā : natthi'ssa vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, taṃ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, taṃ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti, taṃ ca pajānāti. Santaṃ vā'ssa satisambojjhaṅgaṃ : atthi'ssa satisambojjhaṅgo ti pajānāti, asantaṃ vā'ssa satisambojjhaṅgaṃ : natthi'ssa satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, taṃ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāparipūrī hoti, taṃ ca pajānāti, santaṃ vā'ssa dhammavicaya-sambojjhaṅgaṃ . . . pe . . . santaṃ vā'ssa viriya-sambojjhaṅgaṃ . . . pe . . . santaṃ vā'ssa pītisambojjhaṅgaṃ . . . pe . . .<sup>2</sup> santaṃ vā'ssa passaddhisambojjhaṅgaṃ, santaṃ vā'ssa samādhisambojjhaṅgaṃ, santaṃ vā'ssa upekhā-sambojjhaṅgaṃ : atthi'ssa upekhā-sambojjhaṅgo ti pajānāti, asantaṃ vā'ssa upekhā-samboj-

<sup>1</sup> S<sup>d</sup> gives each case in full. K. omits . . . pe . . .

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to santaṃ vā'ssa upekhā°.

jhaṅgaṃ: natthi'ssa upekhāsambojjhaṅgo ti pajānāti, yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti, taṃ ca pajānāti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripurī hoti, taṃ ca pajānāti. So taṃ nimittaṃ āsevati bhāveti bahulikaroti svāvatthitaṃ vavatthāpeti. So taṃ nimittaṃ āsevitvā bhāvetvā bahulikaritvā svāvatthitaṃ vavatthāpetvā ajjhatabhiddhā dhammesu cittaṃ upasaṃharati.

Kathaṃ ca bhikkhu ajjhatabhiddhā dhammesu dhammānupassī viharati?

Idha bhikkhu santaṃ vā kāmaccandaṃ: atthi kāmaccando ti pajānāti, asantaṃ vā kāmaccandaṃ: natthi kāmaccando ti pajānāti, yathā ca anuppannassa kāmaccandassa uppādo hoti taṃ ca pajānāti, yathā ca anuppannassa kāmaccandassa pahānaṃ hoti, taṃ ca pajānāti, yathā ca pahīnassa kāmaccandassa āyatiṃ anuppādo hoti, taṃ ca pajānāti. Santaṃ vā vyāpādaṃ . . . pe . . .<sup>1</sup> santaṃ vā thīnamiddhaṃ . . . pe . . . santaṃ vā uddhacacakkucceṃ . . . pe . . . santaṃ vā vicikicchā: atthi vicikicchā ti pajānāti, asantaṃ vā vicikicchā: natthi vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti, taṃ ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, taṃ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti taṃ ca pajānāti. Santaṃ vā satisambojjhaṅgaṃ: atthi satisambojjhaṅgo ti pajānāti, asantaṃ vā satisambojjhaṅgaṃ: natthi satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, taṃ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripurī hoti, taṃ ca pajānāti, santaṃ vā dhammavicayasambojjhaṅgaṃ,<sup>2</sup> santaṃ vā viriyasambojjhaṅgaṃ, santaṃ vā pītisambojjhaṅgaṃ, santaṃ vā passaddhisambojjhaṅgaṃ, santaṃ vā samādhisambojjhaṅgaṃ . . . pe . . .<sup>3</sup> santaṃ vā upekhāsambojjhaṅgaṃ: atthi upekhāsambojjhaṅgo ti pajānāti, asantaṃ vā upekhāsambojjhaṅgaṃ: natthi upekhāsambojjhaṅgo ti pajānāti yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti, taṃ ca pajānāti yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripurī hoti, taṃ ca pajānāti. Evaṃ bhikkhu ajjhatabhiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ.

A n u p a s s ī t i : tattha katamā anupassanā?

<sup>1</sup> S<sup>d</sup> gives each following case in condensed form.

<sup>2</sup> B. gives . . . pe . . . at each excision.

<sup>3</sup> So S<sup>d</sup>.

Yā paññā pajānanā . . . pe . . . amoho dhamma-vicayo sammādiṭṭhi: ayaṃ vuccati anupassanā. Imāya anupassanāya upeto hoti samupeto upāgato samupāgato uppanno samuppanno sammannāgato, tena vuccati anupassī ti.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati: tena vuccati viharatīti.

Ātāpīti: tattha katamaṃ ātappaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccati ātappaṃ. Iminā ātappena upeto hoti . . . pe . . . samannāgato, tena vuccati ātāpī ti.

Sampajāno ti: tattha katamaṃ sampajāññaṃ?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati sampajāññaṃ. Iminā sampajāññena upeto hoti . . . pe . . . samannāgato, tena vuccati sampajāno ti.

Satimāti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati. Imāya satiyā upeto hoti . . . pe . . . samannāgato, tena vuccati satimā ti.

Vineyya loka abhijjhādomanassan ti: tattha katamo loko?

Te va dhammā loko, pañca pi upādānakkhandhā loko: ayaṃ vuccati loko.

Tattha katamā abhijjhā?

Yo rāgo sārāgo . . . pe . . . cīttassa sārāgo: ayaṃ vuccati abhijjhā.

Tattha katamaṃ domanassaṃ?

Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphasajaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassaṃ asātaṃ dukkhā vedanā: idaṃ vuccati domanassaṃ.

Iti ayaṃ ca abhijjhā idaṃ ca domanassaṃ imamhi loka vinītā honti paṭivinitā santā samitā vūpasantā atthaṃgatā abbatthāṃgatā<sup>1</sup> appitā vyappitā sositā visositā vyanṭikātā, tena vuccati vineyya loka abhijjhādomanassan ti.

#### SUTTANTABHĀJANĪYAṀ.<sup>2</sup>

Cattāro satipatṭhānā: idha bhikkhu kāye kāyānupassī viharatī, vedanāsu vedanānupassī viharatī, cित्ते cittānupassī viharatī, dhammesu dhammānupassī viharatī.

<sup>1</sup> So Sd.

<sup>2</sup> K: °bhājanīyaṃ.

Kathaṇ ca bhikkhu kāye kāyānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ kāye kāyānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggapiyaṃpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṇ ca bhikkhu vedanāsu vedānānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ vedanāsu vedānānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggapiyaṃpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṇ ca bhikkhu citte cittānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ citte cittānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggapiyaṃpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṇ ca bhikkhu dhammesu dhammānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ dhamme dhammānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggapiyaṃpannaṃ: idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyānupassī viharati, vedanāsu vedānānupassī viharati, citte cittānupassī viharati, dhammesu dhammānupassī viharati.

<sup>1</sup> S<sup>d</sup> has viharati.

Kathaṇ ca bhikkhu kāye kāyānupassī viharati ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ suññataṃ kāye kāyānupassī,<sup>1</sup> yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṇ ca bhikkhu vedanāsu vedanānupassī viharati ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ suññataṃ vedanāsu vedanānupassī, yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Kathaṇ ca bhikkhu citta cittānupassī viharati ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ suññataṃ citta cittānupassī, yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

<sup>1</sup> S<sup>d</sup> omits viharati here and below.

Kathañ ca bhikkhu dhammesu dhammānupassī viharati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . . pathamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ; tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ dhammesu dhammānupassī, yā tasmiṃ samaye sati anusati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ; idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

Tattha katamaṃ satipaṭṭhānaṃ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ dhammesu dhammānupassī; yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ; idaṃ vuccati satipaṭṭhānaṃ. Avasesā dhammā satipaṭṭhānasampayuttā.

#### ABHIDHAMMA BHĀJANIYAṃ.<sup>1</sup>

Cattāro satipaṭṭhānā: idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu<sup>2</sup> vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

<sup>1</sup> K: obhājaniyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.

<sup>2</sup> S<sup>d</sup>: vedanāsu citte dhammesu dhammānupassī.

Catunnaṃ satipaṭṭhānānaṃ kati kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā ?

Siya kusalā siya avyākata. Siya sukhāya vedanāya sampayuttā siya adukkhamasukhāya vedanāya sampayuttā. Siya vipakā siya vipākadhammadhammā; anupādinna-anupādāniyā; asaṅkiliṭṭha-asaṅkilesikā. Siya savitakka-savicārā siya avitakka-vicāramattā siya avitakka avicārā. Siya pītisahagatā siya sukkasahagatā siya upekkhasahagatā. Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā. Siya apacayaḡamīno siya neva ācayaḡamīno na apacayaḡamīno. Siya sekhā siya asekhā. Appamāṇā, appamāṇārammaṇā, paṇitā. Siya sammattaniyatā siya aniyatā. Maggārammaṇā, siya maggahetukā siya maggādhīpatino siya na vattabbā maggahetukā ti pi maggādhīpatino ti pi. Siya uppannā siya anuppannā siya uppādinno; siya atitā siya anāgatā siya paccuppannā; na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siya ajjhata siya bahiddhā siya ajjhatabhiddhā; bahiddhārammaṇā, anidassana-appaṭighā. Na hetū,<sup>1</sup> sahetukā, hetusampayuttā, na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū, na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū, na hetū-sahetukā. Sappaccaya, saṅkhatā. Anidassanā; appaṭighā; arūpā; lokuttarā; kenaci viññeyyā, kenaci na viññeyyā. No āsavā, anāsavā, āsavavippayuttā, na vattabbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi, na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi, āsavavippayutta-anāsavā. No saṃyojanā . . . pe . . . no ganthā . . . pe . . . no oghā . . . pe . . . no yogā . . . pe . . . no nīvaraṇā . . . pe . . . no parāmāsā . . . pe . . . Sārammaṇā, no citta, cetasikā, cittasampayuttā, citta-saṃsaṭṭhā, citta-samutṭhānā, citta-sahabhuno, citta-nuparivattino, citta-saṃsaṭṭha-samutṭhānā, citta-saṃsaṭṭha-samutṭhānā-sahabhuno, citta-saṃsaṭṭha-samutṭhānā-nuparivattino. Bāhirā, no upādā, anupādinna.<sup>2</sup> No upādānā<sup>3</sup> . . . no kilesā . . . . Na dassanena pahātabbā, na bhāvanāya pahātabbā; na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā. Siya savitakkā siya avitakkā; siya savicārā siya avicārā. Siya sappitika siya

<sup>1</sup> S<sup>d</sup>: hetu *always*.

<sup>2</sup> S<sup>d</sup>: bāhirānopādā anupādinna.

<sup>3</sup> S<sup>d</sup>: no'pādānā. K: nupādānā.

appitīkā; siyā pītisahagatā siyā na pītisahagatā, siyā su-  
khasahagatā siyā na sukhasahagatā, siyā upekhāsahagatā  
siyā na upekhāsahagatā. Na kamāvacarā, na rūpāvacarā,  
nā arūpāvacarā,<sup>1</sup> apariyāpannā. Siyā niyyānikā siyā aniy-  
yānikā: siyā niyatā siyā aniyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṆ<sup>2</sup>

SATIPATṬHĀNAVIBHAṄGO SAMATTO SATTAMO.<sup>3</sup>

<sup>1</sup> S<sup>d</sup> omits na arūpāvacarā.

<sup>2</sup> K and S<sup>d</sup> omit.

<sup>3</sup> S<sup>d</sup> and B substitute niṭṭhito for samatto. K. and B.  
omit sattamo.



## VIII.

## SAMMAPPADHĀNAVIBHAṄGO.

CATTĀRO sammappadhānā : idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ tṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Kathaṃ ca bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Tattha katame anuppannā pāpakā akusalā dhammā?

Tiṇi akusalamūlāni : lobho doso moho, tad-ekatṭhā ca kilesā, taṃ-sampayutto vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho, taṃ-samuṭṭhānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ : ime vuccanti anuppannā pāpakā akusalā dhammā.

Iti imesaṃ anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti : tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhamma-chando : ayaṃ vuccati chando. Imaṃ chandaṃ janeti sañ-janeti uṭṭhāpeti samuṭṭhāpeti nibbatteti abhinibbatteti, tena vuccati chandaṃ janetīti.

Vāyamatīti : tattha katamo vāyāmo?

Yo cetāsiko viriyārambho . . . pe<sup>1</sup> . . . sammāvāyāmo,

<sup>1</sup> Dh. S. § 22.

ayaṃ vuccati vāyāmo. Iminā vāyāmena upeto hoti samu-  
peto upāgato samupāgato,<sup>1</sup> uppanno samuppanno saman-  
nāgato, tena vuccati vāyamatīti.

Vīriyaṃ ārabhatīti: tattha katamaṃ vīriyaṃ?

Yo cetasiko vīriyārambho . . . pe<sup>2</sup> . . . sammāvāyāmo:  
idaṃ vuccati vīriyaṃ. Imaṃ vīriyaṃ ārabhati samārabhati  
āsevati bhāveti bahulikaroti, tena vuccati vīriyaṃ ārabhatīti.

Cittaṃ paggaṇhātīti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajaṃ manoviñ-  
ñāpadhātu: idaṃ vuccati cittaṃ. Imaṃ cittaṃ paggaṇhāti  
sampaggaṇhāti upatthambhethi paccupatthambhethi, tena  
vuccati cittaṃ paggaṇhātīti.

Padahatīti: tattha katamaṃ padhānaṃ?

Yo cetasiko vīriyārambho . . . pe . . . sammāvāyāmo:  
idaṃ vuccati padhānaṃ. Iminā padhānena upeto hoti . . .  
pe . . . samannāgato, tena vuccati padahatīti.

Kathaṃ ca bhikkhu uppannānaṃ pāpakānaṃ akusalānaṃ  
dhammānaṃ chandaṃ janeti vāyamati vīriyaṃ ārabhati  
cittaṃ paggaṇhāti padahati?

Tattha katame uppannā pāpakā akusalā dhammā?

Tuṃ akusalamūlāni: lobho doso moho tad-ekatṭhā ca  
kilesā, taṇ-sampayutto vedanākkhandho saññākkhandho  
saṅkhārakkhandho viññānakkhandho, taṇ-samuṭṭhānaṃ  
kāyakammaṃ vacikammaṃ manokammaṃ: ime vuccanti  
uppannā pāpakā akusalā dhammā.

Iti imesaṃ uppannānaṃ pāpakānaṃ akusalānaṃ dham-  
mānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ āra-  
bhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti<sup>3</sup> . . . pe . . . vāyamatīti  
. . . pe . . . vīriyaṃ ārabhatīti . . . pe . . . cittaṃ  
paggaṇhātīti . . . pe . . . padahatīti: tattha  
katamaṃ padhānaṃ?

Yo cetasiko vīriyārambho . . . pe . . . sammāvāyāmo:  
idaṃ vuccati padhānaṃ. Iminā padhānena upeto hoti . . .  
pe . . . samannāgato, tena vuccati padahatīti.

Kathaṃ ca bhikkhu anuppannānaṃ kusalānaṃ dham-  
mānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ āra-  
bhati cittaṃ paggaṇhāti padahati?

<sup>1</sup> S<sup>d</sup>: upagato samupagato *always*.

<sup>2</sup> Dh. S. § 13. B: vīriya° *always*.

<sup>3</sup> K. and B. repeat the commentary with excisions.

Tattha katame anuppannā kusalā dhammā?

Tiṇi kusalamūlāni : alobho adoso amoho, taṇ-sampayutto vedanākkhandho saññākkhandho saṅkharakkhandho viññāṇakkhandho, taṇ-samutthānaṇ kāyakammaṇ vacikammaṇ manokammaṇ : ime vuccanti anuppanna kusalā dhammā. Iti imesaṇ anuppannānaṇ kusalanāṇ dhammānaṇ uppādāya chandaṇ janeti vāyamatī viriyaṇ ārabhati cittaṇ paggaṇhāti padahati.

Chandaṇ janetīti . . . vāyamatīti . . . viriyaṇ ārabhatīti . . . cittaṇ paggaṇhatīti . . . padahatīti : tattha katamaṇ padhānaṇ?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo : idaṇ vuccati padhānaṇ. Iminā padhānena upeto hoti . . . . . samannāgato, tena vuccati padahatīti.

Kathaṇ ca bhikkhu uppannānaṇ kusalanāṇ dhammanāṇ ṭhitiyā asaṃmosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṇ janeti vāyamatī viriyaṇ ārabhati cittaṇ paggaṇhāti padahati?

Tattha katame uppannā kusalā dhammā?

Tiṇi kusalamūlāni : alobho adoso amoho, taṇ-sampayutto vedanākkhandho saññākkhandho saṅkharakkhandho viññāṇakkhandho, taṇ-samutthānaṇ kāyakammaṇ vacikammaṇ manokammaṇ : ime vuccanti uppanna kusalā dhammā. Iti imesaṇ uppannānaṇ kusalanāṇ dhammānaṇ ṭhitiyā asaṃmosāya bhīyyo-bhāvāya vepullāya bhāvanāya pāripūriyā chandaṇ janeti vāyamatī viriyaṇ ārabhati cittaṇ paggaṇhāti padahati.

Ṭhitiyā ti : yā ṭhiti so asaṃmoso ; yo asaṃmoso so bhīyyobhāvo ; yo bhīyyobhāvo taṇ vepullaṇ ; yaṇ vepullaṇ sā bhāvanā ; yā bhāvanā sā pāripūri.<sup>1</sup>

Chandaṇ . . . janetīti . . . vāyamatīti . . . viriyaṇ ārabhatīti . . . cittaṇ paggaṇhatīti . . . padahatīti : tattha katamaṇ padhānaṇ?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo : idaṇ vuccati padhānaṇ. Iminā padhānena upeto hoti . . . . . pe . . . samannāgato, tena vuccati padahatīti.

#### SUTTANTABHĀJANIYAṇ.<sup>2</sup>

<sup>1</sup> S<sup>d</sup> : Yā ṭhiti so asaṃmoso bhīyyobhāvo, taṇ-vephullaṇ, yaṇ vepullaṇ sā bhāvanāya pāripūri. Cf. p. 213.

<sup>2</sup> K obhājanīyaṇ. S<sup>d</sup> adds niṭṭhitāṇ.

Cattāro sammappadhānā : idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati,<sup>1</sup> uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahanāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā asaṃmosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Kathaṃ ca bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahanāya pathamāya bhūmiyā pattiya vivice<sup>2</sup> eva kamehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti : tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhammacchando : ayaṃ vuccati chando. Imaṃ chandaṃ janeti saṇḍhaneti uṭṭhāpeti samuṭṭhāpeti nibbatteti abhinibbatteti,<sup>2</sup> tena vuccati chandaṃ janetīti.

Vāyamati : tattha katamo vāyāmo?

Yo cetāsiko viriyārambho nikkamo parakkamo uyāmo vāyāmo ussāho ussoḷhi<sup>3</sup> thāmo dhiti<sup>4</sup> asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasam-paggāho viriyaṃ viriyindriyaṃ viriyabalaṃ sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati vāyāmo. Iminā vāyāmena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati vāyamati.

Viriyaṃ ārabhatīti : tattha katamaṃ viriyaṃ?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ :

<sup>1</sup> S<sup>d</sup> breaks off here down to Kathaṃ ca.

<sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> K and B : ussoḷhi. Cf. M. i., 103 ; Dh. S. § 289.

<sup>4</sup> B : tṭhiti.

idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samarabhati āsevati bhāveti bahulikaroti, tena vuccati viriyaṃ arabhātīti.

Cittaṃ paggaṇhātīti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tassa manoviññānadhātu: idaṃ vuccati cittaṃ. Imaṃ cittaṃ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti, tena vuccati cittaṃ paggaṇhātīti.

Padahatīti: tattha katamaṃ sammappadhānaṃ?

Yo cetāsiko viriyārambho . . . pe . . . sammavayamo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesa dhamma sammappadhānasampayuttā.

Kathaṃ ca bhikkhu uppannaṃ pāpakaṇaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kamehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye uppannaṃ pāpakaṇaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti . . . vāyamatīti . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhātīti . . . padahatīti: tattha katamaṃ sammappadhānaṃ?

Yo cetāsiko viriyārambho . . . pe . . . sammavayamo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhamma sammappadhānasampayuttā.

Kathaṃ ca bhikkhu anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivicc' eva kamehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Chandaṃ janetīti . . . vāyamatīti . . . viriyaṃ ārabhatīti . . . cittaṃ paggaṇhatīti . . . padahatīti; tattha katamaṃ sammappadhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : idaṃ vuccati sammappadhānaṃ. Ava-sesā dhammā sammappadhānasampayuttā.

Kathaṃ ca bhikkhu uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡamiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ vivicca<sup>1</sup> eva kamehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhīṇaṃ, tasmīṃ samaye uppannānaṃ kusalānaṃ dhammaṃ t̥hitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

T̥hitiyā ti: yā t̥hiti so<sup>1</sup> asammoso; yo asammoso so bhīyyobhāvo; yo bhīyyobhāvo taṃ vepullaṃ : yaṃ vepullaṃ sā bhāvanā; yā bhāvanā sā pāripuri.

Chandaṃ janetīti: tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhammacchando: ayaṃ vuccati chando. Imaṃ chandaṃ janeti sañ-janeti ut̥ṭhāpeti samut̥ṭhāpeti nibbatteti abhinibbatteti, tena vuccati chandaṃ janetīti.

Vāyamatīti: tattha katamo vāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ<sup>2</sup> vuccati vāyāmo. Iminā vāyāmena upeto hoti . . . pe . . .<sup>3</sup> samannāgato, tena vuccati vāyamatīti.

Viriyaṃ ārabhatīti: tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : idaṃ vuccati viriyaṃ. Imaṃ viriyaṃ ārabhati samārabhati

<sup>1</sup> S<sup>d</sup>: yā asammosā; ya (*sic*) asammoso so bhīyyobhāvo . . . yaṃ vepullaṃ sā bhāvanā sā pāripuri.

<sup>2</sup> K.: idaṃ.

<sup>3</sup> S<sup>d</sup> gives full text.

āsevati bhāveti bahulīkaroti, tena vuccati viriyaṃ ārabhātīti.

Cittāṃ paggaṇhātīti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano-vinnāpadhātu: ayaṃ vuccati cittaṃ. Imaṃ cittaṃ paggaṇhāti sampaggaṇhāti upatthambheti paccupatthambheti, tena vuccati cittaṃ paggaṇhātīti.

Paḍaḥātīti; tattha katamaṃ sammappadhānaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṃgo maggaṅgaṃ magga-pariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.

Tattha katamaṃ sammappadhānaṃ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāṃ, yo tasmīṃ samaye cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṃgo maggaṅgaṃ magga-pariyāpannaṃ: idaṃ vuccati sammappadhānaṃ. Avasesā dhammā sammappadhānasampayuttā.<sup>1</sup>

ABHIDHAMMA BHĀJANĪYĀ.<sup>2</sup>

Cattāro sammappadhānā: idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ tṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Catunnaṃ sammappadhānānaṃ kati kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Vipākadham-

<sup>1</sup> S<sup>d</sup>: . . . pe . . .

<sup>2</sup> K: bhājanīyā. S<sup>d</sup> adds nīṭṭhitaṃ.

madhammā ; anupādiṇṇa - anupādāniyā ; asaṃkiliṭṭha - asaṃkilesikā. Siyā savitakka-savicārā siyā avitakka-vicārā-mattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukhasahagatā siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātābbā, neva dassanena na bhāvanāya pahātābbahetukā. Apacayagāmino ; sekhā. Appamāṇā ; appamāṇārammaṇā ; paṇitā ; sammattaniyatā. Na maggārammaṇā ; maggahetukā ; siyā maggādhīpatino siyā na vattābbā maggādhīpatino. Siyā uppannā siyā anuppannā, na vattābbā uppādino ti. Siyā atitā siyā anāgatā siyā paccuppannā ; na vattābbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhātā siyā bahiddhā siyā ajjhātābahiddhā ; bahiddhārammaṇā ; anidassana-appatighā. Na hetū, sahetukā, hetusampayuttā ; na vattābbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū ; na vattābbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū ; na hetū sahetukā. Sappaccaya : saykhatā ; anidassanā ; appatighā ; arūpā ; lokuttarā ; kenaci viññeyyā, kenaci na viññeyyā. No āsavā, anāsavā, āsavavippayuttā, na vattābbā āsavā ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; na vattābbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi ; āsavavippayutta-anāsavā. No saṃyojanā . . . pe . . . no ganthā . . . no oghā . . . no yogā . . . no nīvaraṇā . . . no parāmasā . . . Sārammaṇā. No citta ; cetasikā ; cittasampayuttā ; cittasaṃsatṭhā ; cittasamuṭṭhānā ; cittasahabhuno ; cittānuparivattino ; cittasaṃsatṭha-samuṭṭhānā ; cittasaṃsatṭha-samuṭṭhānā-sahabhuno ; cittasaṃsatṭha-samuṭṭhānānuparivattino. Bahirā ; no upādā ; anupādiṇṇā. No upādānā ;<sup>1</sup> no kilesā. Na dassanena pahātābbā, na bhāvanāya pahātābbā ; na dassanena pahātābbahetukā, na bhāvanāya pahātābbahetukā. Siyā savitakkā siyā avitakkā ; siyā savicārā siyā avicārā. Siyā sappitikā, siyā appitikā ; siyā pītisahagatā siyā na pītisahagatā ; siyā sukhasahagatā, siyā na sukhasahagatā ; siyā upekkhāsahagatā, siyā na upekkhāsahagatā. Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā ; upariyāpannā. Niyyānikā ; niyatā ; anuttarā ; araṇā ti.

PAÑHĀPUCCHAKAṆ.

SAMMAPPA DHĀNAVIBHAṆḂGO SAMATTO ATTHAMO.<sup>2</sup>

<sup>1</sup> K: nupādānā.

<sup>2</sup> K. omits atthamo. S<sup>d</sup> and B. have niṭṭhito for samatto.



## IX.

## IDDHIPĀDAVIBHAṄGO.

CATTĀRO iddhipādā: idha bhikkhu chanda-samādhi-padhānasañkhārasamannāgataṃ iddhipādaṃ bhāveti, viriya-samādhi - padhānasañkhārasamannāgataṃ<sup>1</sup> iddhipādaṃ bhāveti, citta-samādhi-padhānasañkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsā-samādhi-padhāna-sañkhārasamannāgataṃ<sup>2</sup> iddhipādaṃ bhāveti.

Kathaṃ ca bhikkhu chanda-samādhi-padhāna-sañkhāra-samannāgataṃ iddhipādaṃ bhāveti?

Chandaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittaṃ ekaggataṃ: ayaṃ vuccati chandasamādhi. So anuppannānaṃ<sup>3</sup> pāpakānaṃ akusalānaṃ dhammānaṃ anupādāya chandaṃ janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ upādāya chandaṃ janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā asammosaṃ bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasāṅkhārā.

Iti ayaṃ ca chandasamādhi ime ca padhānasāṅkhārā, tad-ekajjhaṃ abhisañyūhitvā abhisāṅkhipitvā chandasamādhi-padhāna-sāṅkhāro tveva<sup>4</sup> saṅkhyāṃ gacchati.

Tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalo dhammacchando: ayaṃ vuccati chando.

<sup>1</sup> B. has viriya<sup>2</sup> always.

<sup>2</sup> B. has vīmaṃsā always.

<sup>3</sup> S<sup>d</sup> has . . . pe . . . down to uppannānaṃ kusalānaṃ, &c.

<sup>4</sup> S<sup>d</sup>: te va.

Tattha katamo samādhi?

Yā cittassa ṭhiti saṇṭhiti avatṭhiti avisāhāro avikkhepo avisāhaṭamānasatā samatho samādhindriyaṃ samādhibalay<sup>1</sup> sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhi<sup>2</sup> thāmo dhiti<sup>3</sup> asithilaparakkamatā anikkhattachandatā anikkhattadhuratā dhurasampaggāho viriyaṃ viriyindriyaṃ viriyabalay<sup>4</sup> sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti iminā ca chandena iminā ca samādhinā iminā ca padhānasaykhārena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati chanda-samādhi-padhānasaykhārasamannāgato ti.

Iddhīti: yā tesam dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusānā<sup>5</sup> sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtaṃ vedanākkhandho sūññākkhandho saykhārakkhandho viññāṇakkhandho.

Iddhipāday bhāvetīti:<sup>6</sup> te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipāday bhāvetīti.

Kathaṃ ca bhikkhu viriya-samādhi-padhānasaykhāra-samannāgataṃ . . . . . ti?

Viriyaṃ ce . . . . . karitvā labhati samādhin labhati cittassa ekaggataṃ: ayaṃ vuccati viriya-samādhi. So anuppannānaṃ . . . pe<sup>7</sup> . . . uppannānaṃ kusalanāṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasaykhārā.

Iti ayaṃ ca viriyasamādhi ime ca padhāna-saykhārā tad-ekajjhaṃ abhisayyūhitvā abhisaykhipitvā viriya-samādhipadhāna-saykhāro tveva saykhyāṃ gacchati.

Tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: idaṃ vuccati viriyaṃ.

<sup>1</sup> Sd has . . . pe . . . from saṇṭhiti inclusive. Dh. S. §§ 11, 15, 24, 54, 57.

<sup>2</sup> K and B: ussoḷhi. Cf. p. 211. <sup>3</sup> B: ṭhiti.

<sup>4</sup> Sd has . . . pe . . . from oārambho.

<sup>5</sup> Sd: phassanā always. Cf. p. 257.

<sup>6</sup> Sd: opādam bhāvetīti. <sup>7</sup> K. and B. give text in full.

Tattha katamo samādhi?

Yā cittassa t̥hiti . . . pe<sup>1</sup> . . . sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti iminā ca viriyena iminā ca padhānasaykhārena upeto hoti . . . pe . . . samannāgato, tena vuccati viriya-samādhi-padhānasaykhārasamannāgato ti.

Iddhīti: yā tesāṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanaṃ sacchikiriyaṃ upasampadā.

Iddhipādo ti: tathābhūtaṃ vedanākkhandho saññākkhandho saykhārakkhandho viññāṇakkhandho.

Iddhipādaṃ bhāvetīti: te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetīti.

Kathaṃ ca bhikkhu citta-samādhi-padhānasaykhāra-samannāgataṃ iddhipādaṃ bhāveti?

Cittaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekaggaṭaṃ: ayaṃ vuccati cittasamādhi. So anuppannānaṃ . . . pe<sup>1</sup> . . . uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasaykhārā.

Iti ayaṃ ca cittasamādhi ime ca padhānasaykhārā tad-ekajjhaṃ abhisayyūhitvā abhisaykhipitvā citta-samādhi-padhānasaykhāro<sup>2</sup> tveva<sup>3</sup> saykhyāṃ gacchati.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññānapadhātu: idaṃ vuccati cittaṃ.

Tattha katamo samādhi?

Yā cittassa t̥hiti . . . pe . . . sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti iminā ca cittena iminā ca samādhinā iminā ca pa-

<sup>1</sup> K and B. give full text. See p. 217.

<sup>2</sup> S<sup>d</sup>: "khārā.

<sup>3</sup> S<sup>d</sup> tve only.

dhānasaykhārena upeto hoti . . . pe . . . samannāgato, tena vuccati citta-samādhi-padhānasaykhārasamannāgato ti.

Iddhīti; yā tesāṃ dhammānaṃ iddhi samiddhi ij-jhanā samijjhanā lābho paṭilābho patti sampatti phu-sana sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtaṃ vedanākkhandho sañ-nākkhandho saṃkhārakkhandho viññānakkhandho.

Iddhipādaṃ bhāvetīti: te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetīti.

Kathaṃ ca bhikkhu vīmaṇṣā-samādhi-padhānasaykhāra-samannāgataṃ iddhipādaṃ bhāveti?

Vīmaṇṣā ce bhikkhu adhipatiṃ karitvā labhati samā-dhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati vīmaṇṣā-samādhi. So anuppannānaṃ . . . pe<sup>1</sup> . . . uppannānaṃ kusalanāṃ dhammānaṃ tṭhitiyā asammōsāya bhīyyobhā-vāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāya-mati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati: ime vuccanti padhānasaykhārā.

Iti ayaṃ ca vīmaṇṣā-samādhi ime ca padhānasaykhārā, tad-ekajjhaṃ abhisayyūhitvā abhisaykhipitvā vīmaṇṣā-samādhipadhānasaykhāro tveva saykhyāṃ gacchati.

Tattha katamā vīmaṇṣā?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: ayaṃ vuccati vīmaṇṣā.

Tattha katamo samādhi?

Yā cittassa tṭhiti . . . pe . . . sammāsamādhi: ayaṃ vuccati samādhi.

Tattha katamo padhānasaykhāro?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo: ayaṃ vuccati padhānasaykhāro.

Iti imāya ca vīmaṇṣāya iminā ca samādhinā iminā ca padhānasaykhārena upeto hoti . . . pe . . . samannāgato, tena vuccati vīmaṇṣā-samādhi-padhānasaykhārasamannāgato ti.

Iddhīti: yā tesāṃ dhammānaṃ iddhi samiddhi ij-jhanā samijjhanā lābho paṭilābho patti sampatti phu-sanā sacchikiriyā upasampadā.

<sup>1</sup> K. and B. give full text.

Iddhipādo ti: tathābhūtaṣṣa vedanākkhandho sañ-  
nākkhandho saṅkhārakkhandho viññāṇakkhandho.

Iddhipādaṃ bhāvetīti: te dhamme āsevati  
bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetīti.

### SUTTANTABHĀJANĪYAṃ.<sup>1</sup>

Cattāro iddhipādā: idha bhikkhu chanda-samādhi-pa-  
dhānasamāhārasamannāgataṃ iddhipādaṃ bhāveti, viriya-  
samāhādhī-padhānasamāhārasamannāgataṃ iddhipādaṃ bhā-  
veti, citta-samāhādhī-padhānasamāhārasamannāgataṃ iddhi-  
pādaṃ bhāveti, vimāṇsā-samāhādhī-padhānasamāhārasaman-  
nāgataṃ iddhipādaṃ bhāveti.

Kathaṃ ca bhikkhu chanda-samāhādhī-padhānasamāhāra-  
samannāgataṃ iddhipādaṃ bhāveti?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya pa-  
ṭhamāya bhūmīyā pattiya, vivice' eva kāmehi . . . pe . . .  
paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ  
dandhābhinnāṃ, tasmīṃ samaye chanda-samāhādhī-padhāna-  
samāhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamo chando?

Yo chando chandikatā kattukamyatā kusalā dhammac-  
chando: ayaṃ vuccati chando.

Tattha katamo samāhādhī?

Yā cittaṣṣa ṭhīti . . . pe . . . sammāsamāhādhī samā-  
dhīsambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ: ayaṃ  
vuccati samāhādhī.

Tattha katamo padhānasamāhāro?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo  
viriyasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ: ayaṃ  
vuccati padhānasamāhāro.

Iti iminā ca chandena iminā ca samāhādhinā iminā ca  
padhānasamāhārena upeto hoti . . . pe . . . samannāgato,  
tena vuccati samāhādhī-padhāna-samāhārasamannāgato ti.

Iddhi ti: yā tesāṃ dhammānaṃ iddhi samiddhi  
ijjhanā samijjhanā lābho paṭilābho patti sampatti  
phusaṇā sacchikiriya upasampadā.

<sup>1</sup> K: 'bhājanīyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.

Iddhipādo ti: tathābhūtaṣṣa phasso vedanā . . . pe<sup>1</sup>  
 . . . paggāho avikkhepo.

Iddhipādaṃ bhāvetīti: te dhamme āsevati  
 bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetīti.

Kathaṃ ca bhikkhu viriyasamādhi-padhānasajjhāra-  
 samannāgataṃ iddhipādaṃ bhāveti?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
 niyyānikaṃ apacayagāmiṃ ditthigatānaṃ pahānāya patha-  
 māya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . .  
 paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ  
 dandhābhiññaṃ, tasmīṃ samaye viriya-samādhi-padhāna-  
 sajjhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamaṃ viriyaṃ?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo  
 viriyasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ: idaṃ  
 vuccati viriyaṃ.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samā-  
 dhisambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ: ayaṃ  
 vuccati samādhi.

Tattha katamo padhānasajjhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo  
 viriyasambojjhaṃgo maggaṃgaṃ maggapariyāpannaṃ: ayaṃ  
 vuccati padhānasajjhāro.

Iti iminā ca viriyena iminā ca samādhinā iminā ca  
 padhānasajjhārena upeto hoti . . . pe . . . samannāgato,  
 tena vuccati viriya-samādhi-padhānasajjhārasamannāgato  
 ti.

Iddhīti: yā tesāṃ dhammānaṃ iddhi samiddhi  
 ijjhanā samijjhanā lābho paṭilābho patti sampatti  
 phusanā sacchikiriya upasampadā.

Iddhipādo ti: tathābhūtaṣṣa phasso vedanā . . .  
 pe . . . paggāho avikkhepo.

Iddhipādaṃ bhāvetīti: te dhamme āsevati  
 bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāvetīti.

Kathaṃ ca bhikkhu citta-samādhi-padhānasajjhāra-  
 samannāgataṃ iddhipādaṃ bhāveti?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti

<sup>1</sup> So S<sup>d</sup>, K. and B. Cf. Dh. S. § 1.

niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivice' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viḥ dandhābhiniṇṇaṃ, tasmiṃ samaye saṃkhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā mano-viññāṇadhātu : idaṃ vuccati cittaṃ.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samā-dhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati samādhi.

Tattha katamo padhānasaṃkhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyamo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati padhānasaṃkhāro.

Iti iminā ca cittaṇa iminā ca samādhinā iminā ca padhānasaṃkhārena upeto hoti . . . pe . . . samannāgato, tena vuccati citta - samādhi - padhānasaṃkhārasamannāgato ti.

Iddhīti: yā tesāṃ dhammānaṃ iddhi samiddhi ijjhanā samijjhanā lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Iddhipādo ti: tathābhūtaṃ phasso vedanā . . . pe . . . paggāho avikkhepo.

Iddhipādaṃ bhāveti ti: te dhamme āsevati bhāveti bahulikaroti, tena vuccati iddhipādaṃ bhāveti ti.

Kathaṃ ca bhikkhu vīmaṃsā-samādhi-padhānasaṃkhāra-samannāgataṃ iddhipādaṃ bhāveti?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivice' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ, tasmiṃ samaye vīmaṃsā-samādhi-padhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti.

Tattha katamā vīmaṃsā?

Yā paññā pajānaṇā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati vīmaṃsā.

Tattha katamo samādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samā-

dhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati samādhī.

Tattha katamo padhānasajjhāro?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati padhānasajjhāro.

Iti iminā cā vīmaṃsāya iminā ca samādhinā iminā ca padhānasajjhārena upeto hoti samupeto upāgato samupāgato uppanno samuppanno samannāgato, tena vuccati vīmaṃsā-samādhī-padhānasajjhārasamannāgato ti.

I d d h ī t i; yā tesāṃ dhammānaṃ iddhi samiddhi ijjanā samijjanā lābho paṭilābho patti sampatti phusaṇā sacchikiriyā upasampadā.

I d d h i p ā d o ti: tathābhūtaṃ phasso vedanā . . . pe . . . paggaḥo avikkhepo.

I d d h i p ā d a y b h ā v e t ī t i: te dhamme āsevaṭi bhāveti bahulikaṛoti, tena vuccati iddhipādaṃ bhāvetitī.<sup>1</sup>

Cattāro iddhipādā: chandiddhipādo viriyiddhipādo cit-tiddhipādo vīmaṃsiddhipādo.

Tattha katamo chandiddhipādo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ dīṭṭhigatānaṃ pahāṇāya pa-ṭhamāya bhūmiyā pattiyaṃ, vivicca' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, yo tasmiṃ samaye chando chandikāṭā kattukamyatā kusalo dhammacchando: ayaṃ vuccati chan-diddhipādo. Avasesā dhammā chandiddhipādasampayuttā.

Tattha katamo viriyiddhipādo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ dīṭṭhigatānaṃ pahāṇāya pa-ṭhamāya bhūmiyā pattiyaṃ, vivicca' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, yo tasmiṃ samaye cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati viriyiddhipādo. Avasesā dhammā viriyiddhipādasampayuttā.

Tattha katamo cittiddhipādo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti

<sup>1</sup> Sd appends Abhidhammabhājanīyaṃ here as well as below.



niyyānikāṃ apacayagāmiyaṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivice' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāya, yaṃ tasmiṃ samaye cittaṃ mano māna-saṃ . . . pe . . . tajjā manoviññānadhātuḥ ayaṃ vuccati cittiddhipādo. Avasesā dhammā cittiddhipādasampayuttā.

Tattha katamo vīmaṃsiddhipādo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikāṃ apacayagāmiyaṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā, vivice' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhinnāya, yā tasmiṃ samaye paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapiyāpannaṃ : ayaṃ vuccati vīmaṃsiddhipādo. Avasesā dhammā vīmaṃsiddhipādasampayuttā.

#### ABHIDHAMMA BHĀJANĪYAṀ.<sup>1</sup>

Cattāro iddhipādā : idha bhikkhu chanda-samādhi-padhānasāṃ khārasamannāgataṃ iddhipādaṃ bhāveti, viriya-samādhi . . .<sup>2</sup> citta-samādhi . . . vīmaṃsā-samādhi . . . iddhipādaṃ bhāveti.

Idha kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā ?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā, Vipākadhammadhammā : anupādinna-anupādāniyā ; asaṃkiliṭṭha-asāṃkilesikā. Siyā savitakka-savicāra siyā avitakka-vicāramattā siyā avitakka-avicāra. Siyā pītisahagatā siyā sukhāsahagatā siyā upekkhāsahagatā. Neva dassanena na bhāvanāya pahātabbā ; neva dassanena na bhāvanāya pahātabbāhetukā. Apacayagāmino ; sekhā. Appamāṇā ; appamāṇārammaṇā ; pañitā. Sammattaniyatā. Na maggārammaṇā, maggāhetukā, na maggādhipatino. Siyā uppānā siyā anuppannā, na vattabbā uppādinno ti. Siyā atitā siyā anāgatā siyā paccuppannā ; na vattabbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhata siyā bahiddhā siyā ajjhata-bahiddhā ; bahiddhārammaṇā ; anidassana-appaṭighā.

<sup>1</sup> K : 'bhājanīyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.

<sup>2</sup> S<sup>d</sup> gives full tert.

Vimaṇsiddhipādo hetu ; tayo iddhipādā na hetū.<sup>1</sup> Sahe-  
tukā ; hetusampayuttā. Vimaṇsiddhipādo hetu ceva sahe-  
tuko ca ; tayo iddhipādā na vattabbā hetū ceva sahetukā  
cāti, sahetukā ceva na ca hetū. Vimaṇsiddhipādo hetu  
ceva hetusampayutto ca ; tayo iddhipādā na vattabbā hetū  
ceva hetusampayuttā cāti, hetusampayuttā ceva na ca  
hetū ; tayo iddhipādā na hetū sahetukā. Vimaṇsiddhipādo  
na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi.  
Sappaccayā ; saṅkhatā ; anidassanā ; appatighā ; arūpā ;  
lokuttarā ; kenaci viññeyyā, kenaci na viññeyyā.<sup>2</sup>

No asavā ; anāsavā ; āsavavippayuttā ; na vattabbā āsavā  
ceva sāsavā cāti pi sāsavā ceva no ca āsavā ti pi ; na  
vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasam-  
payuttā ceva no ca āsavā ti pi ; āsavavippayutta-anāsavā.

No saṅgyojanā . . . pe<sup>3</sup> . . . no ganthā . . . pe . . .  
no oghā . . . pe . . . no yogā . . . pe . . . no nīvaranā  
. . . pe . . . no parāmāsā . . . pe . . . sūrammaṇā.

Tayo iddhipādā no cittā ; cittiddhipādo cittaṇ ;<sup>4</sup> tayo  
iddhipādā cetasikā ; cittiddhipādo acetasiko ; tayo iddhi-  
pādā cittasampayuttā ; cittiddhipādo na vattabbo cittena  
sampayutto ti pi cittena vippayutto ti pi ; tayo iddhipādā  
cittasaṅsatṭhā ; cittiddhipādo na vattabbo cittena saṅ-  
satṭho ti pi cittena visaṅsatṭho ti pi ; tayo iddhipādā  
cittasamutṭhānā, cittiddhipādo no cittasamutṭhāno ; tayo  
iddhipādā cittasahabhuno,<sup>5</sup> cittiddhipādo no cittasahabhū ;<sup>5</sup>  
tayo iddhipādā cittānuparivattino ; cittiddhipādo no citta-  
nuparivatti ; tayo iddhipādā cittasaṅsatṭha-samutṭhānā,  
cittiddhipādo no cittasaṅsatṭha-samutṭhāno ; tayo iddhi-  
pādā cittasaṅsatṭha-samutṭhāna-sahabhuno, cittiddhipādo  
no cittasaṅsatṭha-samutṭhāna-sahabhū ; tayo iddhipādā  
cittasaṅsatṭha-samutṭhānānuparivattino ; cittiddhipādo no  
cittasaṅsatṭha-samutṭhānānuparivatti.

Tayo iddhipādā bāhirā ; cittiddhipādo ajjhattiko ;<sup>4</sup> no  
upādā ;<sup>6</sup> anupādiṇṇā. No upādānā . . . pe . . .<sup>7</sup> No  
kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na  
dassanena pahātabbahetukā, na bhāvanāya pahātabba-  
hetukā. Siyā savitakkā siyā avitakkā, siyā savicārā siyā

<sup>1</sup> S<sup>d</sup> hetu *always*.

<sup>2</sup> S<sup>d</sup> omits *these three words*.

<sup>3</sup> K. omits *these . . . pe . . .*

<sup>4</sup> S<sup>d</sup> *inverts the order of these two clauses*.

<sup>5</sup> S<sup>d</sup> : °sahabhū.

<sup>6</sup> K : nupādā. S<sup>d</sup> : nopādā.

<sup>7</sup> S<sup>d</sup> : no'pādānā. K : nupādānā. *Only B. has . . . pe . . .*

avicārā. Siyā sappītikā siyā appītikā. Siyā pītisahagatā siyā na pītisahagatā, siyā sukhasahagatā siyā na sukhasahagatā, siyā upekhāsahagatā siyā na upekhāsahagatā. Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā; apariyāpannā. Niyyanikā; niyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṬṬI.<sup>1</sup>

IDDHIPADAVIBHAṬṬO SAMATTO NAVAMO.<sup>2</sup>

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<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> K. omits navamo. S<sup>d</sup> omits samatto. S<sup>d</sup> and B. have niṭṭhito for samatto.

## X.

## BOJ्JHAṆGAVIBHAṆGO.

SATTA boj्jhaṅgā: satisamboj्jhaṅgo dhammavicayasamboj्jhaṅgo viriyasamboj्jhaṅgo pītisamboj्jhaṅgo passaddhisamboj्jhaṅgo samādhisamboj्jhaṅgo upekkhāsamboj्jhaṅgo.

Tattha katamo satisamboj्jhaṅgo?

Idha bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabbāsitam pi saritā anus-saritā. Ayaṅ vuccati satisamboj्jhaṅgo.

So tathā-sato viharanto taṅ dhammaṅ paññāya vicinati pavicinati<sup>1</sup> parivīmaṇsaṅ apajjati. Ayaṅ vuccati dhammavicayasamboj्jhaṅgo.

Tassa taṅ dhammaṅ paññāya vicinato pavicinato<sup>2</sup> parivīmaṇsaṅ <sup>parivīmaṇsaṅ</sup> hoti viriyaṅ asallinaṅ. Ayaṅ vuccati

Āraddhaviriyaṅ uppajjati pīti nirāmisā. Ayaṅ vuccati pītisamboj्jhaṅgo.

Pīti-manassa kāyo pi passambhati<sup>4</sup> cittaṅ pi passambhati. Ayaṅ vuccati passaddhisamboj्jhaṅgo.

Passaddhakāyaṅ sukhino cittaṅ samādhiyati. Ayaṅ vuccati samādhisamboj्jhaṅgo.

So tathāsamaḥitaṅ cittaṅ sādhuḥkaṅ ajjupekkhitā hoti. Ayaṅ vuccati upekkhāsamboj्jhaṅgo.

Satta boj्jhaṅgā: satisamboj्jhaṅgo dhammavicayasamboj्jhaṅgo viriyasamboj्jhaṅgo pītisamboj्jhaṅgo passaddhisamboj्jhaṅgo samādhisamboj्jhaṅgo upekkhāsamboj्jhaṅgo.

<sup>1</sup> Sd: pavicarati. B: pavicinati pavicarati.

<sup>2</sup> Sd: pavicarato. B: pavicinato pavicarato.

<sup>3</sup> B: viriya° *always*.

<sup>4</sup> Sd: kāyo ti upassambhati.

Tattha katamo satisambojjhaṅgo ?

Atthi ajjhattaṃ dhammesu sati, atthi bahiddhā dhammesu sati. Yadā pi ajjhattaṃ dhammesu sati, tadā pi satisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi bahiddhā dhammesu sati, tadā pi satisambojjhaṅgaṃ abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo dhammavicayasambojjhaṅgo ?

Atthi ajjhattaṃ dhammesu pavicayo, atthi bahiddhā dhammesu pavicayo. Yadā pi ajjhattaṃ dhammesu pavicayo, tadā pi dhammavicayasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi bahiddhā dhammesu pavicayo, tadā pi dhammavicayasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo viriyasambojjhaṅgo ?

Atthi kāyikaṃ viriyaṃ, atthi cetasikaṃ viriyaṃ. Yadā pi kāyikaṃ viriyaṃ, tadā pi viriyasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi cetasikaṃ viriyaṃ, tadā pi viriyasambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo pītisambojjhaṅgo ?

Atthi savitakka-savicārā pīti, atthi avitakka-avicārā pīti. Yadā pi savitakka-savicārā-pīti, tadā pi pītisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi avitakka-avicārā pīti, tadā pi pītisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo passaddhisambojjhaṅgo ?

Atthi kāyappassaddhi, atthi cittappassaddhi. Yadā pi kāyappassaddhi, tadā pi passaddhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi cittappassaddhi, tadā pi passaddhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo samādhisambojjhaṅgo ?

Atthi savitakka-savicāro samādhi, atthi avitakka-avicāro samādhi. Yadā pi savitakka-savicāro samādhi, tadā pi samādhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi avitakka-avicāro samādhi, tadā pi samādhisambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Tattha katamo upekhāsambojjhaṅgo ?

Atthi ajjhattaṃ dhammesu upekhā, atthi bahiddhā dhammesu upekhā. Yadā pi ajjhattaṃ dhammesu upekhā, tadā pi upekhāsambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati. Yadā pi bahiddhā dhammesu upekhā, tadā pi upekhāsambojjhaṅgo abhiññāya sambodhāya nibbānāya saṃvattati.

Satta bojjhaṅgā: satisambojjhaṅgo . . . pe<sup>1</sup> . . . upekkhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Idha bhikkhu satisambojjhaṅgaṃ bhāveti vivekanisitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti . . . viriyasambojjhaṅgaṃ bhāveti . . . pītisambojjhaṅgaṃ bhāveti . . . passaddhisambojjhaṅgaṃ bhāveti . . . samādhisambojjhaṅgaṃ bhāveti . . . upekkhāsambojjhaṅgaṃ bhāveti vivekanisitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

SUTTANTABHĀJANĪYAṂ.<sup>2</sup>

Satta bojjhaṅgā: satisambojjhaṅgo . . . pe<sup>1</sup> . . . upekkhāsambojjhaṅgo.

Tattha katame satta bojjhaṅgā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kamehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiniṇṇaṃ, tasmiṃ samaye satta bojjhaṅgā honti: satisambojjhaṅgo . . . pe . . . upekkhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati satisambojjhaṅgo.

Tattha katamo dhammavicayasambojjhaṅgo?

Yā paññā pajānaṃ . . . pe<sup>4</sup> . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati dhammavicayasambojjhaṅgo.

Tattha katamo viriyasambojjhaṅgo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati viriyasambojjhaṅgo.

Tattha katamo pītisambojjhaṅgo?

Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odaggaṃ attamanatā cittassa pītisambojjhaṅgo: ayaṃ vuccati pītisambojjhaṅgo.

<sup>1</sup> S<sup>d</sup> and B give full text.

<sup>2</sup> K: °bhājanīyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.

<sup>3</sup> Cf. below p. 250, and Dh. S. § 292.

Tattha katamo passaddhisambojjhaṅgo ?

Yā vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa viññāṇakkhandhassa passaddhi paṭippassaddhi passambhanā paṭippassambhanā paṭippassambhitattaṃ<sup>1</sup> passaddhisambojjhaṅgo : ayaṃ vuccati passaddhisambojjhaṅgo.

Tattha katamo samādhisambojjhaṅgo ?

Yā cittassa tṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati samādhisambojjhaṅgo.

Tattha katamo upekhāsambojjhaṅgo ?

Yā upekhā upekhanā<sup>2</sup> ajjupekkhanā majjhataṭṭa cittaṃ upekhāsambojjhaṅgo : ayaṃ vuccati upekhāsambojjhaṅgo.

Ime vuccanti satta bojjhaṅgā. Avasesā dhammā sattahi bojjhaṅgehi sampayuttā.

Satta bojjhaṅgā : satisambojjhaṅgo . . . pe . . . upekhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandabhinnāṃ, yā tasmiṃ samaye sati anussati . . . pe . . . sammāsatī satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ : ayaṃ vuccati satisambojjhaṅgo. Avasesā dhammā satisambojjhaṅgasampayuttā . . . pe . . . avasesā dhammā dhammavicayasambojjhaṅgasampayuttā . . . Avasesā dhammā viriyasambojjhaṅgasampayuttā . . . Avasesā dhammā pītisambojjhaṅgasampayuttā . . . Avasesā dhammā passaddhisambojjhaṅgasampayuttā . . . Avasesā dhammā samādhisambojjhaṅgasampayuttā.

Tattha katamo upekhāsambojjhaṅgo ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandabhinnāṃ, yā tasmiṃ samaye upekhā upekhanā ajjupekkhanā majjhataṭṭa cittaṃ upekhāsambojjhaṅgo : ayaṃ vuccati upekhāsambojjhaṅgo. Avasesā dhammā upekhāsambojjhaṅgasampayuttā.

<sup>1</sup> Sd : paṭipassambhitatthaṃ.

<sup>2</sup> Sd omits.

Satta bojjhaṅgā: satisambojjhaṅgo . . . pe . . . upekkhāsambojjhaṅgo.

Tattha katame satta bojjhaṅgā?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ; tasmiṃ samaye satta bojjhaṅgā honti: satisambojjhaṅgo . . . pe . . . upekkhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Yā sati anussati . . . pe . . . sammāsati: satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ ayaṃ vuccati satisambojjhaṅgo . . . pe . . .<sup>1</sup>

Tattha katamo upekkhāsambojjhaṅgo?

Yā upekhā upekkhanā<sup>2</sup> ajjupekkhanā majjhataṭṭa cittaṃ upekkhāsambojjhaṅgo: ayaṃ vuccati upekkhāsambojjhaṅgo.

Ime vuccanti satta bojjhaṅgā. Avasesā dhammā sattahi bojjhaṅgehi sampayuttā.

Satta bojjhaṅgā: satisambojjhaṅgo . . . pe . . . upekkhāsambojjhaṅgo.

Tattha katamo satisambojjhaṅgo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiya, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ<sup>3</sup>; yā tasmiṃ samaye sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ ayaṃ vuccati satisambojjhaṅgo. Avasesā dhammā satisambojjhaṅgasampayuttā . . . pe . . . avasesā dhammā

<sup>1</sup> S<sup>d</sup> rehearses the names of the intermediate Bojjhaṅgas.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> omits.



dhammavicayasambojjhaṅgasampayuttā. . . . Avasesā  
 dhammā viriyasambojjhaṅgasampayuttā . . . Avasesā  
 dhammā pītisambojjhaṅgasampayuttā. . . . Avasesā  
 dhammā passaddhisambojjhaṅgasampayuttā. . . . Avasesā  
 dhammā samādhisambojjhaṅgasampayuttā.

Tattha katamo upekhāsambojjhaṅgo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti  
 niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ paṇānāya paṭha-  
 māya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . .  
 paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ  
 dandhābhiññaṃ, tasmīṃ samaye phasso hoti . . . pe . . .  
 avikkhepo hoti: ime dhammā kusalā. Tass' eva lokut-  
 tarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ  
 vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasam-  
 pajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññataṃ<sup>1</sup>;  
 yā tasmīṃ samaye upekhā upekhanā ajjupekkhanā maj-  
 jhattatā cittaṃ upekhāsambojjhaṅgo: ayaṃ vuccati upe-  
 khāsambojjhaṅgo. Avasesā dhammā upekhā sambojjhaṅga-  
 sampayuttā.

### ABHIDHAMMA BHĀJANĪYAṂ.<sup>2</sup>

Satta bojjhaṅgā: satisambojjhaṅgo dhammavicaya-  
 sambojjhaṅgo viriyasambojjhaṅgā pītisambojjhaṅgo pas-  
 saddhisambojjhaṅgo samādhisambojjhaṅgo upekhāsamboj-  
 jhaṅgo.

Sattannaṃ bojjhaṅgānaṃ kati kusalā kati akusalā kati  
 avyākata . . . pe . . . kati sarapā kati araṇā?

Siyā kusalā siyā avyākata. Pītisambojjhaṅgo sukhāya  
 vedanāya sampayutto; cha bojjhaṅgā siyā sukhāya vedan-  
 āya sampayuttā siyā adukkhamasukhāya vedanāya sam-  
 payuttā. Siyā vipākā siyā vipākadhammadhammā;  
 anupādinna-anupādāniyā. Asaṅkiliṭṭha-asankilesikā. Siyā  
 savitakka-savicāra siyā avitakka-vicāramattā siyā avitakka-  
 avicāra. Pītisambojjhaṅgo pītisahagato, sukkasahagato,  
 na upekhā sahagatā; cha bojjhaṅgā siyā pītisahagatā siyā  
 sukkasahagatā siyā upekhasahagatā. Neva dassanena na  
 bhāvanāya pahātabbā Neva dassanena na bhāvanāya  
 pahātabbahetukā. Siyā apacayaḡāmino siyā neva ācaya-  
 ḡāmino na apacayaḡāmino. Siyā sekkhā siyā asekkhā.  
 Appamāṇā; appamāṇārammaṇā; paṇītā. Siyā sammata-

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> K: obhājanīyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.

taniyatā, siyā aniyatā. Na maggārammaṇā; siyā magga-hetukā siyā maggādhipatino siyā na vattabbā magga-hetukā ti pi maggādhipatino ti pi. Siyā uppannā siyā anuppannā siyā uppādino. Siyā atītā siyā anāgatā siyā paccuppannā; na vattabbā atītārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi. Siyā ajjhata bahiddhā; bahiddhārammaṇā; anidassana-appatighā.

Dhammavicayasambojjhaṅgo hetu; cha bojjhaṅgā na hetū.<sup>1</sup> Sahetukā; hetusampayuttā. Dhammavicayasambojjhaṅgo hetu ceva sahetuko ca; cha bojjhaṅgā na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū. Dhammavicayasambojjhaṅgo hetu ceva hetusampayutto ca; cha bojjhaṅgā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Cha bojjhaṅgā na hetū sahetukā; dhammavicayabojjhaṅgo na vattabbo na hetu sahetuko ti pi na hetu ahetuko ti pi. Sappacayā; saṅkhatā; anidassanā; appatighā; arūpā; lokuttarā; kenaci viññeyyā, kenaci na viññeyyā. No āsavā; anāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsavā cāti pi, sāsavā ceva no ca āsavā ti pi; na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayutta-anāsavā.

No saṃyojanā . . . pe<sup>2</sup> . . . no ganthā . . . no oghā . . . no yogā . . . no nīvaraṇā . . . no parāmāsā . . . sārammaṇā.

Nō cittā; cetasikā; cittasampayuttā; cittisaṃsaṭṭhā; cittasamuṭṭhānā; cittasahabhuno; cittaṇuparivattino; cittasaṃsaṭṭha-samuṭṭhānā; cittasaṃsaṭṭha-samuṭṭhānasahabhuno; cittasaṃsaṭṭha-samuṭṭhānānuparivattino.

Bāhirā. No upādā;<sup>3</sup> anupādiṇṇā. No upādānā. . . .<sup>4</sup> No kilesā. . . .<sup>5</sup>

Na dassanena pahātabbā; na bhāvanāya pahātabbā. Na dassanena pahātabbāhetukā; na bhāvanāya pahātabbāhetukā. Siyā savitakkā siyā avitakkā, siyā savicārā siyā avicārā. Pītisambojjhaṅgo appitiko; cha bojjhaṅgā siyā sappitikā siyā appitikā. Pītisambojjhaṅgo na pītisahagato; cha bojjhaṅgā siyā pītisahagatā siyā na pītisahagatā. Pītisambojjhaṅgo sukkasahagato; cha bojjhaṅgā

<sup>1</sup> Sd: hetu *always*.

<sup>2</sup> B. *has* . . . pe . . . *throughout*. K and S<sup>d</sup> *have no breaks*.

<sup>3</sup> K and S<sup>d</sup>: nupādā. <sup>4</sup> K *omits* No. <sup>5</sup> S<sup>d</sup>: kilesikā.

siyā sukkasahagatā siyā na sukkasahagatā. Pīṭisambojjhaṅgo na upekkhāsahagato; cha bojjhaṅgā siyā upekkhāsahagatā siyā na upekkhāsahagatā.

Na kāmāvacarā, na rūpāvacarā, na arūpāvacarā; apariyāpannā. Siyā niyyānikā<sup>1</sup> siyā anīyyānikā; siyā niyatā siyā aniyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṆ NIṬṬHITAṆ.<sup>2</sup>

BOJJHAṆGAVIBHAṆGO SAMATTO DASAMO.<sup>3</sup>

<sup>1</sup> S<sup>d</sup>: niyānikā.

<sup>2</sup> K. *omits* niṭṭhitaṇ.

<sup>3</sup> S<sup>d</sup> and B. *omit* samatto. K. and B *omit* dasamo.

XI.

MAGGAVIBHAṄGO.

ARIYO atthaygiko maggo, seyyathidaṃ : sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ : ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṃkappo?

Nekkhammasaṃkappo, avyāpādasāṃkappo, avihiṃsāsaṃkappo : ayaṃ vuccati sammāsaṃkappo.

Tattha katamā sammāvācā?

Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī : ayaṃ vuccati sammāvācā.

Tattha katamo sammākammanto?

Pāṇātipatā<sup>1</sup> veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī : ayaṃ vuccati sammākammanto.

Tattha katamo sammā-ājīvo?

Idha ariyasāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvitaṃ kappeti : ayaṃ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo?

Idha bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ<sup>2</sup> ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya<sup>3</sup> . . . pe . . . anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya . . . uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā asāmosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati : ayaṃ vuccati sammāvāyāmo.

<sup>1</sup> Sd : pāṇātipatā.

<sup>2</sup> B : viriyaṃ *always*.

<sup>3</sup> K. and B. do not condense.

Tattha katamā sammāsati?

Idha bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ, vedanāsu . . . citte . . . dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ : ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Idha bhikkhu vivicca<sup>1</sup> eva kāmehi vivicca<sup>1</sup> akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāya jhānaṃ upasampajja viharati; vitakkavicāraṇaṃ vūpasamā ajjhata<sup>2</sup> . . . . . so ekodibhāvaṃ avitakkaṃ avicāraṃ . . . . . duttiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati; sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati : ayaṃ vuccati sammāsamādhi.

Ariyo atthaṅgiko maggo, seyyathidaṃ : sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Idha bhikkhu sammādiṭṭhiṃ bhāveti vivekanissitaṃ nirodhanissitaṃ vossaggaparināmiṃ . . . pe . . . sammāsaṅkappay bhāveti, sammāvācay bhāveti, sammākammantaṃ bhāveti, sammā-ājīvaṃ bhāveti, sammāvāyāmaṃ bhāveti, sammāsatiṃ bhāveti, sammāsamādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ.

SUTTANTABHĀJANĪYAṂ.<sup>2</sup>

Aṭṭhaṅgiko maggo : sammādiṭṭhi . . . pe . . . sammāsamādhi.

Tattha katamo aṭṭhaṅgiko maggo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡamiṃ<sup>3</sup> diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vivicca<sup>1</sup> eva kāmehi . . . pe . . .

<sup>1</sup> S<sup>d</sup> condenses each of the Jhāna formulae.

<sup>2</sup> K : 'bhājanīyaṃ. S<sup>d</sup> adds niṭṭhitaṃ.

<sup>3</sup> S<sup>d</sup> has . . . pe . . . down to sammā-ājīvo.

paṭhamañ jhānañ upasampajja viharati dukkhāpaṭipadañ dandhābhīṇṇañ, tasmīñ samaye aṭṭhaṅgiko maggo hoti : sammādiṭṭhi . . . pe . . . sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānanā . . . pe<sup>1</sup> . . . amoho dhamma-vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṅ maggapariyāpannañ : ayañ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Yo takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā sammāsaṅkappo maggaṅgaṅ maggapariyāpannañ : ayañ vuccati sammāsaṅkappo.

Tattha katamā sammāvācā?

Yā catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī akiriyaṃ akaraṇaṅ anajjhāpatti velā - anatikkamo setughāto sammāvācā maggaṅgaṅ maggapariyāpannañ : ayañ vuccati sammāvācā.

Tattha katamo sammākammanto?

Yā tihi kāyaduccaritehi ārati virati paṭivirati veramaṇī akiriyaṃ akaraṇaṅ anajjhāpatti velā - anatikkamo setughāto sammākammanto maggaṅgaṅ maggapariyāpannañ : ayañ vuccati sammākammanto.

Tattha katamo sammā-ājīvo?

Yā micchā-ājīvā ārati virati paṭivirati veramaṇī akiriyaṃ akaraṇaṅ anajjhāpatti velā - anatikkamo setughāto sammā - ājīvo maggaṅgaṅ maggapariyāpannañ : ayañ vuccati sammā-ājīvo.

Tattha katamo sammāvāyāmo?

Yo cetāsiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṅ maggapariyāpannañ : ayañ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṅ maggapariyāpannañ : ayañ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhi-sambojjhaṅgo maggaṅgaṅ maggapariyāpannañ : ayañ vuccati sammāsamādhi.

Ayañ vuccati aṭṭhaṅgiko maggo. Avasesā dhammā aṭṭhaṅgikena maggena sampayuttā.

Pañcagiko maggo : sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamo pañcangiko maggo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacagayāmiṃ diṭṭhigatānaṃ paṇānāya paṭhamāya bhūmiyā pattiya, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhiniṇṇaṃ, tasmīṃ samaye pañcangiko maggo hoti: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Yā paññā pajānaṇā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṅkappo?

Yo takko vitakko saṅkappo . . . pe . . . maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsaṅkappo.

Tattha katamo sammāvāyāmo?

Yo cetasiko viriyārambho . . . pe . . . sammāvāyāmo viriyasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāvāyāmo.

Tattha katamā sammāsati?

Yā sati anussati . . . pe . . . sammāsati satisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsati.

Tattha katamo sammāsamādhi?

Yā cittassa ṭhiti . . . pe . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsamādhi.

Ayaṃ vuccati pañcangiko maggo. Avasesā dhammā pañcangikena maggena sampayuttā.

Pañcangiko maggo: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamā sammādiṭṭhi?

Idhi bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacagayāmiṃ diṭṭhigatānaṃ paṇānāya paṭhamāya bhūmiyā pattiya, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpatipadaṃ dandhābhiniṇṇaṃ, yā tasmīṃ samaye paññā pajānaṇā . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammādiṭṭhi. Avasesā dhammā sammādiṭṭhiyā sampayuttā . . . pe . . . Avasesā dhammā sammāsaṅkappena sampayuttā. . . . Avasesā dhammā sammāvāyamena sampayuttā. . . . Avasesā dhammā sammāsatiyā sampayuttā.

Tattha katamo sammāsamādhi?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā paṭṭiyā vivice' eva kāmehi . . . . . upasampajja viharati  
: . . . . . yā tasmiṃ samaye  
cittassa ṭhiti . . . pe . . . sammāsamādhi, samādhisambojjhaṅgo, maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsamādhi. Avasesā dhammā sammāsamādhinā sampayutta.

Aṭṭhaṅgiko maggo: sammādiṭṭhi . . . pe . . . sammāsamādhi.

Tattha katamo aṭṭhaṅgiko maggo?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā paṭṭiyā, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhinnāṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhapaṭipadaṃ dandhābhinnāṃ suññataṃ; tasmiṃ samaye aṭṭhaṅgiko maggo hoti: sammādiṭṭhi . . . pe . . . sammāsamādhi.

Tattha<sup>1</sup> katamā sammādiṭṭhi?

Yā paññā pajānanā . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammādiṭṭhi.

Tattha katamo sammāsaṃkappo . . . sammāvācā . . . sammākammanto . . . sammā-ājīvo . . . sammāvāyāmo . . . sammāsati. . . .

Tattha katamo sammāsamādhi?

Yā cittassa ṭhiti . . . sammāsamādhi samādhisambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammāsamādhi.

Ayaṃ vuccati aṭṭhaṅgiko maggo. Avasesā dhammā aṭṭhaṅgikena maggena sampayutta.

Pañcaṅgiko maggo: sammādiṭṭhi sammāsaṃkappo sammāvāyāmo sammāsati sammāsamādhi.

Tattha katamo pañcaṅgiko maggo?

<sup>1</sup> K. and B. omit the following analysis, going on to Ayaṃ vuccati aṭṭhaṅgiko maggo. . . .



Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññaṃ; tasmiṃ samaye pañcaṅgiko maggo hoti: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsaṃsamādhī.<sup>1</sup>

Ayaṃ vuccati pañcaṅgiko maggo. Avasesā dhammā pañcaṅgikena maggena sampayuttā.

Pañcaṅgiko maggo: sammādiṭṭhi sammāsaṅkappo sammāvāyāmo sammāsaṃsamādhī.

Tattha katamā sammādiṭṭhi?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ suññaṃ; yā tasmiṃ samaye paññaṃ pajānaṃ . . . pe . . . amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ: ayaṃ vuccati sammādiṭṭhi. Avasesā dhammā sammādiṭṭhiyā sampayuttā . . . pe . . . Avasesā dhammā sammāsaṅkappena sampayuttā. . . . Avasesā dhammā sammāvāyāmena sampayuttā. . . . Avasesā dhammā sammāsaṃsamādhī sampayuttā.

Tattha katamo sammāsaṃsamādhī?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivice' eva kāmehi . . . pe . . . paṭhamāya jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye phasso hoti . . . pe . . .

<sup>1</sup> Sd here repeats the analysis above, p. 238. K. and B. again omit it.

avikkhepo hoti: ime dhammā kusalā. 'Tass' eva lokut-  
tarassa kusalassa jhānassa katattā bhāvitattā vipākay  
vivice' eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upa-  
sampajja viharati dukkhāpatipadaṃ dandhābhinnāṃ  
suhātaṃ; yā tasmiṃ samaye cittaṃ sūti<sup>1</sup> saṅghiti  
avattṭhiti avisāhāro avikkhepo avisāhaṃamānasatā samatho  
samādhindriyaṃ samādhibalaṃ sammāsamādhiṃ samādhi-  
sambojjhaṃgo maggaṃggaṃ : ayaṃ  
vuccati sammāsamādhi. Ave . . . imāsama-  
dhiṇā sampayuttā.

ABHIDHAMMA BHĀJANĪYAY.<sup>2</sup>

Ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammāditṭhi  
sammāsaṃkappo sammāvācā sammākammanto sammā-  
ājīvo sammāvāyāmo sammāsati sammāsamādhi.

Aṭṭhannaṃ maggaṃggaṃ kati kusalā kati akusalā kati  
avyākata . . . pe . . . kati saraṇa kati araṇa?

Siya kusalā siya avyākata. Sammāsaṃkappo sukhāya  
vedanāya sampayutto; satta maggaṃgga siya sukhāya  
vedanāya sampayuttā siya adukkhamasukhāya vedanāya  
sampayuttā. Siya vipākā siya vipākadhammadhammā.  
Anupādāṇā; anupādāṇiṃ; asaṃkiliṭṭha-asaṃkilesikā.

Sammāsaṃkappo avitakka-vicāramatto; satta maggaṃgga  
siya savitakka-savicāra siya avitakka-vicāramattā siya  
avitakka-avicāra. Sammāsaṃkappo pītisahagato, sukha-  
sahagato, na upekkhāsahagato; satta maggaṃgga siya  
pītisahagatā siya sukkhasahagatā siya upekkhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā. Neva  
dassanena na bhāvanāya pahātabbahetukā.

Siya apacayaḡāmino siya neva ācayaḡāmino na apacaya-  
ḡāmino. Siya sekhā siya asekhā. Appamaṇā; appa-  
maṇārammaṇā. Paṇitā. Siya sammattaniyatā siya  
aniyatā. Na maggaḡārammaṇā; siya maggaḡahetukā siya  
maggādhīpatino siya na vattabbā maggaḡahetukā ti pi  
maggādhīpatino ti pi.

Siya uppānā siya anuppannā siya uppādino. Siya  
atitā siya anāgatā siya paccuppannā. Na vattabbā atitā-  
rammaṇā ti pi anāgatārammaṇā ti pi paccuppannā-  
rammaṇā ti pi. Siya ajjhattā siya bahiddhā siya  
ajjhattabahiddhā. Bahiddhārammaṇā; anidassana-appa-  
tighā.

<sup>1</sup> Sd contracts formula.

<sup>2</sup> K: 'bhājanīyay. Sd adds niṭṭhitaṃ.

Sammādiṭṭhi hetu ; satta maggaṅgā na hetū<sup>1</sup> ; sahetukā ; hetusampayuttā. Sammādiṭṭhi hetu ceva sahetukā ca ; satta maggaṅgā na vattabbā hetū<sup>1</sup> ceva sahetukā cāti, sahetukā ceva na ca hetū. Sammādiṭṭhi hetu ceva hetusampayuttā ca ; satta maggaṅgā na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Satta maggaṅgā na hetū sahetukā ; sammādiṭṭhi na vattabbā na hetu sahetukā ti pi, na hetu ahetukā ti pi.

Sappaccayā ; saykhatā ; anidassanā ; appaṭighā ; arūpā ; lokuttarā : kenaci viññeyyā kenaci na viññeyyā.

No āsavā ; anāsavā ; āsavavippayuttā ; na vattabbā āsavā ceva sāsavā cāti pi, sāsavā ceva no ca āsavā ti pi ; na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi ; āsavavippayutta-anāsavā.

No saṃyojanā . . . pe . . . no ganthā . . . no oghā . . . no yogā . . . no nīvaraṇā . . . no parāmāsā . . . sārammaṇā.

No cittā ; cetasikā : cittasampayuttā : cittasaṃsatṭhā ; cittaṣaṃsatṭhānā ; cittasahabhuno : cittaṇuparivattino ; cittaṣaṃsatṭha - saṃsatṭhānā ; cittaṣaṃsatṭha - saṃsatṭhāna-sahabhuno ; cittaṣaṃsatṭha-saṃsatṭhānānuparivattino.

Bāhirā ; no upādā ;<sup>2</sup> anupādiṇṇā. No upādānā . . . pe . . .<sup>3</sup> No kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Sammāsaṃkappo avitakko ; satta maggaṅgā siyā savitakkā siyā avitakkā. Sammāsaṃkappo savicāro ; satta maggaṅgā siyā savicārā siyā avicārā. Sammāsaṃkappo sappīṭiko ; satta maggaṅgā siyā sappīṭikā siyā appīṭikā. Sammāsaṃkappo pītisahagato ; satta maggaṅgā siyā pītisahagatā siyā na pītisahagatā. Sammāsaṃkappo sukhasahagato ; satta maggaṅgā siyā sukhasahagatā siyā na sukhasahagatā.<sup>4</sup> Sammāsaṃkappo na upekkhāsahagato ; satta maggaṅgā siyā upekkhāsahagatā siyā na upekkhāsahagatā.

<sup>1</sup> S<sup>d</sup> : hetu *always*.

<sup>2</sup> K : nupādā. S<sup>d</sup> : nopādā.

<sup>3</sup> K and S<sup>d</sup> : nupādānā. Both omit both pe's.

<sup>4</sup> S<sup>d</sup> omits this sentence.

Na kāmāvacarā; na rūpāvacarā; na arūpāvacarā;  
apariyāpannā. Siyā niyyānikā siyā aniyānikā; siyā  
niyatā siyā aniyatā; anuttarā; araṇā ti.

PAÑHĀPUCCHAKAṆ.<sup>1</sup>

MAGGAVIBHAṆGO SAMATTO EKĀDASAKO.<sup>2</sup>

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<sup>1</sup> S<sup>d</sup> *omits*.

<sup>2</sup> S<sup>d</sup> *omits* samatto. K. *and* B. *omit* ekādasako. B. *has*  
niṭṭhito.

## XII.

## JHĀNAVIBHAṄGO.

[Mātikā.]

Idha bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno anumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu, indriyesu guttadvāro bhojane mattaññū, pubbarattāpararattaṃ jāgariyānuyogam anuyutto,<sup>1</sup> sātaceṃ nepacceṃ bodhipakkhikānaṃ dhammānaṃ bhāvanānuyogamanuyutto. So abhikkante paṭikkante sampajānakārī<sup>2</sup> hoti, ālokite vilokite sampajānakārī<sup>2</sup> hoti, sammiñjite pasārite sampajānakārī<sup>2</sup> hoti, saṅghātipattacīvaradhāraṇe sampajānakārī<sup>3</sup> hoti, asite<sup>4</sup> pīte khāyite sāyite sampajānakārī<sup>3</sup> hoti, uccārapassāvakkamme sampajānakārī<sup>3</sup> hoti, gate thite nisinne sutte jagarite bhāsīte tuṇhībhave sampajānakārī<sup>2</sup> hoti. So vivittaṃ senāsanaṃ bhajati araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ<sup>5</sup> giriguhaṃ susānaṃ vanapatthaṃ<sup>6</sup> abbhokāsaṃ palālapuñjaṃ appasaddaṃ appanigghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasārūpaṃ.<sup>7</sup> So araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya<sup>8</sup> parimukhaṃ satiṃ upatthapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; vyāpādapadosaṃ pahāya avyāpānnacitto viharati, sabbapāpabhūtahitānukampī<sup>9</sup> vyāpādapadosā cittaṃ parisodheti; thinamiddhaṃ<sup>10</sup> pahāya vigatathīnamiddho viharati, āloka-saññī sato sampajāno thinamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ

<sup>1</sup> K and S<sup>d</sup> insert a second yutto.<sup>2</sup> S<sup>d</sup>: 'kārī.<sup>3</sup> So too S<sup>d</sup>.<sup>4</sup> S<sup>d</sup>: asīte.<sup>5</sup> S<sup>d</sup>: pabbatakandaraṃ.<sup>6</sup> B: vanapatṭayaṃ.<sup>7</sup> S<sup>d</sup> and B: "sārūpaṃ.<sup>8</sup> S<sup>d</sup>: paṇidhāya.<sup>9</sup> K. omits.<sup>10</sup> B: thinamiddhaṃ always.

vūpasantacitto uddhaccakukkucē cittaṃ parisodheti; vicikicchaya pahāya tinnavicikiccho viharatī, akathaykathī kusalesu dhammesu vicikicchāya cittaṃ<sup>1</sup> parisodheti. So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbaliḅkaraṇe,<sup>2</sup> vivicce' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaya jhānaṃ upasampajja viharatī; vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharatī; pītiyā ca virāgā upekkhako ca viharatī sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārī ti<sup>3</sup> tatiyaṃ jhānaṃ upasampajja viharatī; sukhasa ca paḥānā dukkhasa ca paḥānā pubbe va somanassadomanassānaṃ atthaṃgamā<sup>4</sup> adukkhamasukhaṃ<sup>5</sup> upekkhasatipārisuddhiṃ<sup>6</sup> catutthaṃ jhānaṃ upasampajja viharatī; sabbaso rūpasamūḥānaṃ samatikkamā paṭighasaṃūḥānaṃ atthaṃgamā<sup>4</sup> nānattasamūḥānaṃ amanasikārā: ananto ākāso ti ākāsaṇāṇcāyatanaṃ upasampajja viharatī; sabbaso ākāsaṇāṇcāyatanaṃ samatikkamma: anantaṃ viññānaṃ ti viññāṇaṇcāyatanaṃ upasampajja viharatī; sabbaso viññāṇaṇcāyatanaṃ samatikkamma: natthi kiñcīti ākiñcaṇṇāyatanaṃ upasampajja viharatī; sabbaso ākiñcaṇṇāyatanaṃ samatikkamma neva-samūḥā-nāsamūḥāyatanaṃ upasampajja viharatī.

### MĀTIKĀ NITṬHITĀ.<sup>7</sup>

Idhāti: imissā dīṭṭhiyā imissā khantiyā imissā ruciya imasmiṃ ādāye imasmiṃ dhamme imasmiṃ vinaye imasmiṃ dhammavinaye imasmiṃ pāvācane imasmiṃ brahmacariye imasmiṃ satthu sāsane, tena vuccati idhāti.

Bhikkhūti: samamūḥāya bhikkhu, paṇimūḥāya bhikkhu, bhikkhatitti bhikkhu, bhikkhako ti bhikkhu, bhikkhācariyaṃ ajjhupagato ti bhikkhu, bhinnapaṭadharoti bhikkhu, bhindati pāpake akusale dhamme ti bhikkhu, bhinnattā pāpakānaṃ akusalānaṃ dhammānaṃ bhikkhu,

<sup>1</sup> S<sup>d</sup>: cittaṃ. In the three preceding instances, S<sup>d</sup>: citta-parisodheti.

<sup>2</sup> S<sup>d</sup>: dubbali°.

<sup>3</sup> S<sup>d</sup>: sukhaṃ viharī ti.

<sup>4</sup> S<sup>d</sup>: atthaṃgamā.

<sup>5</sup> S<sup>d</sup>: adukkhaṃ asukhaṃ.

<sup>6</sup> S<sup>d</sup>: paṇisuddhiṃ.

<sup>7</sup> K. and B omit nitṭhitā.

odhiso kilesānaṃ pahānā bhikkhu, anodhiso kilesānaṃ pahānā bhikkhu, sekho bhikkhu, asekho bhikkhu, neva sekho nāsekho bhikkhu, aggo bhikkhu, bhadro bhikkhu, maṇḍo bhikkhu, sāro bhikkhu, samaggena saṃghena ñatticatutthena kammena akuppena ṭhanārahena upasampanno ti bhikkhu.

Pātimokkhan ti: sīlaṃ patitṭhā ādi caraṇaṃ saṃvamo saṃvaro mukhaṃ pamukhaṃ<sup>1</sup> kusalānaṃ dhammānaṃ samāpattiyaṃ.

Saṃvaro ti: kāyiko avītikkamo<sup>2</sup> vācasiko avītikkamo kāyikavācasiko avītikkamo.

Saṃvuto ti: iminā pātimokkhasaṃvarena upeto hoti samupeto upāgato samupāgato upapanno samupapanno samannāgato, tena vuccati pātimokkhasaṃvarasaṃvuto ti.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

Ācāragocarasampanno ti: atthi ācāro, atthi anācāro.

Tattha katamo anācāro?

Kāyiko vītikkamo vācasiko vītikkamo kāyikavācasiko vītikkamo: ayaṃ vuccati anācāro. Sabbam pi dussīlyaṃ anācāro. Idh' ekacco veḷudānena<sup>3</sup> vā pattadānena vā pupphadānena vā phaladānena vā sinānadānena vā dantakattadānena vā pātukamyatāya<sup>4</sup> vā muggasūpatāya<sup>5</sup> vā pāribhatṭatāya<sup>6</sup> vā jaṃghapesanikena<sup>7</sup> vā aññataraññatarena buddhapatikutṭhena micchā-ājīvena jīvitaṃ kappeti: ayaṃ vuccati anācāro.

Tattha katamo ācāro?

Kāyiko avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītikkamo: ayaṃ vuccati ācāro. Sabbo pi sīlasaṃvaro ācāro. Idh' ekacco na veḷudānena<sup>3</sup> na pattadānena na pupphadānena na phaladānena na sinānadānena na dantakattadānena na pātukamyatāya<sup>4</sup> na muggasūpatāya<sup>5</sup> na pāribhatṭatāya<sup>6</sup> na jaṃghapesanikena<sup>7</sup> na aññataraññatarena buddhapatikutṭhena micchā-ājīvena jīvitaṃ kappeti: ayaṃ vuccati ācāro.

Gocaro ti: atthi gocaro, atthi agocaro.

Tattha katamo agocaro?

<sup>1</sup> B: mokhaṃ pamokhaṃ

<sup>2</sup> B: avītikkamo *always*.

<sup>3</sup> S<sup>d</sup>: veṭṭhudānena.

<sup>4</sup> S<sup>d</sup> and B: cātukamyatāya.

<sup>5</sup> S<sup>d</sup>: muggasuppatāya; B: muggasupyatāya.

<sup>6</sup> S<sup>d</sup>: pāribhattatāya.

<sup>7</sup> S<sup>d</sup>: jaṃghapesaniyena.

<sup>8</sup> S<sup>d</sup> omits these two words.

Idh' ekacco vesiyāgocaro vā hoti, vidhavāgocaro<sup>1</sup> vā<sup>2</sup> thullakumārigocaro<sup>3</sup> vā paṇḍakagocaro vā bhikkhunīgocaro<sup>4</sup> vā pānāgāragocaro vā, saṃsaṭṭho viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena gihisaṃsaggena,<sup>5</sup> yāni vā pana tāni kulāni assaddhāni appasannāni anopānabhūtāni<sup>6</sup> akkosakaparibhāsakāni anattakāmāni abhitakāmāni aphāsukāmāni ayogakkhemakāmāni bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, tathārūpāni kulāni sevati bhajati payirūpāsati: ayaṃ vuccati agocaro.

Tattha katamo gocaro?

Idh' ekacco na vesiyāgocaro hoti na vidhavāgocaro<sup>7</sup> na thullakumārigocaro<sup>8</sup> na paṇḍakagocaro na bhikkhunīgocaro na pānāgāragocaro asaṃsaṭṭho<sup>9</sup> viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena gihisaṃsaggena<sup>5</sup> yāni vā pana tāni kulāni saddhāni pasannāni opānabhūtāni kāsāvapajjotāni isivātaparivātāni<sup>12</sup> attakāmāni hitakāmāni phāsukāmāni yogakkhemakāmāni bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ tathārūpāni kulāni sevati bhajati payirūpāsati: ayaṃ vuccati gocaro.

Iti iminā ca ācārena iminā ca gocarena upeto hoti . . . pe . . . samannāgato, tena vuccati ācāragocara-sampanno ti.

Aṇumattesu<sup>13</sup> vajjesu bhayaḍassāvī ti: tattha katame aṇumattā vajjā?

Yāni tāni vajjāni appamattakāni oramattakāni lahusāni lahusammatāni saṃyamakaraṇiyyāni saṃvarakaraṇiyyāni cittuppāḍakaraṇiyyāni manasikārapaṭibaddhāni: ime vuccanti aṇumattā vajjā. Iti imesu aṇumattesu vajjesu vajjadassāvī ca hoti bhayaḍassāvī ca ādinavadassāvī<sup>14</sup> ca nissaraṇadassāvī ca, tena vuccati aṇumattesu vajjesu bhayaḍassāvī ti.

<sup>1</sup> K. and S<sup>d</sup>: vesiya° and vidhava°.

<sup>2</sup> S<sup>d</sup> has hoti after each vā.

<sup>3</sup> B: thullakumāri°.

<sup>4</sup> B: bhikkhuni°.

<sup>5</sup> S<sup>d</sup> and B. omitt gihi.

<sup>6</sup> K. omitts. S<sup>d</sup>: anopānā°.

<sup>7</sup> S<sup>d</sup>: vidhavā° here only.

<sup>8</sup> S<sup>d</sup>: thullakumāriya° here only.

<sup>9</sup> K: na saṃsaṭṭho.

<sup>10</sup> So K. also.

<sup>11</sup> K: kāsāvappaj°.

<sup>12</sup> S<sup>d</sup>: isivātapati°. B: isivātapati°. Cf. J. iii. 142; Sad. S. 41; Smp. 316; MBV. 114; Mil. 19; Mil. transl. I. 30, n 1.

<sup>13</sup> S<sup>d</sup>: Anu° always.

<sup>14</sup> B: ādinava°.



Samādāya sikkhati sikkhāpadesūti:  
tattha katamā sikkhā?

Catasso sikkhā: bhikkhūnaṃ bhikkhusikkhā bhikkhū-  
nīnaṃ bhikkhunīsikkhā upāsakānaṃ upāsakasikkhā upā-  
sikānaṃ upāsikāsikkhā. Ima vuccanti sikkhāyo. Iti  
imāsu sikkhāsu sabbenā sabbaṃ sabbathā sabbaṃ asesāṃ  
nissesaṃ samādāya vattati, tena vuccati samādāya  
sikkhati sikkhāpadesūti.

Indriyesu guttadvāro ti: atthi indriyesu  
guttadvārātā, atthi indriyesu<sup>1</sup> aguttadvārātā.

Tattha katamā indriyesu<sup>2</sup> aguttadvārātā?

Idh' ekacco cakkhunā rūpaṃ<sup>3</sup> disvā nimittaggāhī hoti  
anuvyañjanaggāhī, yatvādhikaraṇaṃ enam cakkhundriyaṃ  
asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā  
dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati,  
na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ  
āpajjati; sotena saddaṃ sutvā . . . pe . . . ghānena  
gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena  
phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya  
nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam  
enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādo-  
manassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa  
saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manin-  
driye na saṃvaraṃ āpajjati: yā imesaṃ channaṃ indri-  
yānaṃ agutti agopanā anārakkho asaṃvaro: ayaṃ vuccati  
indriyesu aguttadvārātā.

Tattha katamā indriyesu guttadvārātā?

Idh' ekacco cakkhunā rūpaṃ<sup>4</sup> disvā na nimittaggāhī  
hoti nānuvyañjanaggāhī, yatvādhikaraṇam enaṃ cakkhun-  
driyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassa pāpakā  
akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭi-  
pajjati rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ  
āpajjati; sotena saddaṃ sutvā . . . pe . . . ghānena  
gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . .  
kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ  
viññāya na nimittaggāhī hoti nānuvyañjanaggāhī, yatvā-  
dhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ  
abhijjhādomanassā pāpakā akusalā dhammā anvāssa-  
veyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ,  
manindriye saṃvaraṃ āpajjati: yā imesaṃ channaṃ in-  
driyānaṃ gutti gopanaṃ ārakkho saṃvaro: ayaṃ vuccati

<sup>1</sup> B. omits this indriyesu.

<sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> S<sup>d</sup>: rūpā. Cf. Dh. S. §§ 1345, 1347.

<sup>4</sup> So S<sup>d</sup>.

indriyesu guttadvārātā. Imāya indriyesu guttadvārātāya upeto hoti . . . pe . . . samannāgato, tena vuccati indriyesu guttadvāro ti.

Bhojane mattaññū ti: atthi bhojane mattaññutā, atthi bhojane<sup>1</sup> amattaññutā.

Tattha katamā bhojane amattaññutā?

Idh' ekacco appaṭisaṅkhā ayoniso āhāraṃ āhāreti davāya manāya maḍḍanāya vibhūsanāya: yā tattha asantutṭhitā amattaññutā appaṭisaṅkhā bhojane: ayaṃ vuccati bhojane amattaññutā.

Tattha katamā bhojane mattaññutā?

Idh' ekacco paṭisaṅkhā yoniso āhāraṃ āhāreti neva davāya na madāya na maḍḍanāya na vibhūsanāya, yāvad eva imassa kāyassa ṭhītiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya: iti purāṇaṃ ca vedanaṃ paṭisaṅkhāmi navaṃ ca vedanaṃ na uppādessāmi, yatrā ca me bhavissati anavajjatā ca phāsuvihāro cāti: yā tattha santutṭhitā mattaññutā paṭisaṅkhā bhojane: ayaṃ vuccati bhojane mattaññutā. Imāya bhojane mattaññutāya upeto hoti . . . pe . . . samannāgato, tena vuccati bhojane mattaññū ti.

Kathaṃ ca bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto hoti?

Idha bhikkhu divasaṃ caṅkamaṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamāṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti, rattiyā majjhimāṃ yāmaṃ dakkhiṇena passena sihaseyyaṃ kappeti pādena pādaṃ accādhāya sato sam-pajāno utṭhānasaññaṃ manasikaritvā, rattiyā pacchimāṃ yāmaṃ paccutthāya caṅkamaṇa nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodheti. Evaṃ bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto hoti.<sup>3</sup>

Sāta ccaṇ ti: yo cetasiko viriyārambho . . pe<sup>4</sup> . . . sammāvāyāmo.

Nepakkāṇ ti: yā paññā pajānanā . . pe<sup>5</sup> . . . amoho dhammavicayo sammāditṭhi.

Bodhipakkhikānaṃ dhammānaṃ bhāvanānuyogamanuyutto ti: tattha katame bodhipakkhikā dhammā?

Satta bojjhaṅgā: satisambojjhaṅgo dhammavicaya-sambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo pas-saddhisambojjhaṅgo samādhisambojjhaṅgo upekkhāsam-

<sup>1</sup> S<sup>d</sup> and B omit.

<sup>2</sup> K. and S<sup>d</sup>: vihiṃsup°.

<sup>3</sup> B. omits hoti.

<sup>4</sup> See page 217.

<sup>5</sup> See next page.

bojjhaṅgo : ime vuccanti bodhipakkhikā dhammā. Iti ime<sup>1</sup> bodhipakkhike dhamme āsevati bhāveti bahu-likaroti, tena vuccati bodhipakkhikanāy dhammānaṃ<sup>2</sup> bhāvanānuyogamanuyutto ti.

Kathaṃ ca bhikkhu abhikkante paṭikkante sampajānakārī<sup>3</sup> hoti, ālokiti vilokite sampajānakārī hoti, sammiñjite pasārite sampajānakārī hoti, saṃghātipattacivaradhāreṇa sampajānakārī hoti, asite pīte<sup>4</sup> khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tunhībhave sampajānakārī hoti?

Idha bhikkhu sato sampajāno abhikkamati,<sup>5</sup> sato sampajāno paṭikkamati, sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno sammiñjeti, sato sampajāno pasāreti, sato sampajānakārī hoti saṃghātipattacivaradhāreṇa, sato sampajānakārī hoti asite pīte<sup>4</sup> khāyite sāyite, sato sampajānakārī hoti uccārapassāvakamme, sato sampajānakārī hoti gate ṭhite nisinne sutte jāgarite bhāsīte tunhībhave.

Sato ti: tattha katamā sati?

Yā sati anussati<sup>6</sup> paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammusanatā<sup>7</sup> sati satindriyaṃ satibalaṃ sammāsati: ayaṃ vuccati sati.

Sampajāno ti: tattha katamaṃ sampajānaṃ?

Yā paññā pajānaṃ vicayo pavicayo dhammavicayo sallakkhaṇaṃ upalakkhaṇaṃ paccupalakkhaṇaṃ paṇḍiceyaṃ kosallaṃ nepuññaṃ vebhavyā cintā upaparikkhā bhūrī medhā pariñāyikā vipassanā sampajānaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ paññāpāsādo paññā-āloko paññā-obhāso paññā-pajjoto paññā-ratanaṃ amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati sampajānaṃ.

Iti imāya ca satiyā iminā ca sampajānaṃ upeto hoti . . . pe . . . samannāgato. Evaṃ bhikkhu sato sampajāno abhikkamati,<sup>8</sup> sato sampajāno paṭikkamati, sato sampajāno āloketi, sato sampajāno viloketi, sato sampajāno sammiñjeti, sato sampajāno pasāreti, sato sampajānakārī hoti saṃghātipattacivaradhāreṇa, sato

<sup>1</sup> B : Iti te. K. omits iti ime.

<sup>2</sup> S<sup>d</sup> has bodhipakkhiyānaṃ dhammānaṃ.

<sup>3</sup> So S<sup>d</sup> also, but thrice °kāri. (Cf. above, p. 244.)

<sup>4</sup> S<sup>d</sup> : asite always. B : pīte. <sup>5</sup> K : caṃkamati.

<sup>6</sup> S<sup>d</sup> contracts this and next answer as usual.

<sup>7</sup> B : asaṃmussanatā. <sup>8</sup> So also K.



tad eva taṃ vijanavātaṃ, yad eva taṃ vijanavātaṃ tad eva taṃ manussarāhaseyyakaṃ, yad eva taṃ manussarāhaseyyakaṃ tad eva taṃ paṭisallānasārūpaṃ.<sup>1</sup>

Arañṇagato vā rukkhāmūlagato vā suñṇāgāragato vā ti: arañṇagato vā hoti rukkhāmūlagato vā suñṇāgāragato vā.

Nisīdanti pallaṅkaṃ ābhujitvā ti: nisinno hoti pallaṅkaṃ ābhujitvā.

Ujjuṃ kāyaṃ paṇidhāyāti: ujuko hoti kāyo ṭhito paṇihito.

Parimukhaṃ satiṃ upaṭṭhapetvā ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati. Ayaṃ sati upaṭṭhitā hoti supaṭṭhitā nāsikagge vā mukhanimitte vā, tena vuccati parimukhaṃ satiṃ upaṭṭhapetvā ti.

Abhiijjhāṃ loke pahāyāti: tattha katamā abhiijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhiijjhā.

Tattha katamo loko?

Pañcupādānakkhandhā loko: ayaṃ vuccati loko.

Ayaṃ abhiijjhā imamhi loke santā hoti samitā vūpasantā atthaṃgatā abbaṭṭhaṃgatā appitā vyappitā sositā visositā vyantikatā,<sup>2</sup> tena vuccati abhiijjhāṃ loke pahāyāti.

Vigatābhiijjhena cetasā ti: tattha katamā cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe<sup>3</sup> . . . tājja mano-viññāpadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ vigatābhiijjhāṃ hoti, tena vuccati vigatābhiijjhena cetasā ti.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

Abhiijjhāya cittaṃ parisodhetīti: tattha katamā abhiijjhā?

Yo rāgo sārāgo . . . pe . . . cittassa sārāgo: ayaṃ vuccati abhiijjhā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe<sup>3</sup> . . . tājja mano-viññāpadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya abhiijjhāya sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati abhiijjhāya cittaṃ parisodhetīti.

<sup>1</sup> S<sup>d</sup> and B: 'sārūppaṃ.

<sup>2</sup> S<sup>d</sup>: vyantikatā *always*.

<sup>3</sup> See above, p. 144.

Vyāpādapadosaṃ pahāyāti: atthi vyāpādo, atthi padoso.

Tattha katamo vyāpādo?

Yo cittaṣa āghāto paṭighāto paṭighaṃ paṭivirodho kopo pakopo sampakopo doso padoso sampadoso cittaṣa vyāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ<sup>1</sup> vyāpatti vyāpajjanā vyāpajjitattaṃ<sup>2</sup> virodho paṭivirodho caṇḍikkaṃ asuro po anattamanatā cittaṣa: ayaṃ vuccati vyāpādo.

Tattha katamo padoso?

Yo vyāpādo so padaso. Yo padoso so vyāpādo.

Iti ayaṃ ca vyāpādo ayaṃ ca padoso santā honti<sup>3</sup> samitā vūpasantā atthaṅgatā abbhathhaṅgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati vyāpādapadosaṃ pahāyāti.

Avyāpannacitto ti: tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tājja mano-viññāṇadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ avyāpannaṃ hoti: tena vuccati avyāpannacitto ti.

Viharatīti: iriyati . . . pe . . . viharati: tena vuccati viharatīti.

Vyāpādapadosā cittaṃ parisodhetīti: atthi vyāpādo, atthi padoso.

Tattha katamo vyāpādo?

Yo cittaṣa āghāto paṭighāto . . . pe . . . caṇḍikkaṃ asuro po anattamanatā cittaṣa: ayaṃ vuccati vyāpādo.

Tattha katamo padoso?

Yo vyāpādo, so padoso. Yo padoso, so vyāpādo.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tājja mano-viññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamahā vyāpādapadosā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati vyāpādapadosā cittaṃ parisodhetīti.

Thīnamiddhaṃ<sup>4</sup> pahāyāti: atthi thīnaṃ, atthi middhaṃ.

Tattha katamaṃ thīnaṃ?

Yā cittaṣa akalyatā akammaññatā oliyanā salliyanaṃ linaṃ liyanā liyyitattaṃ thīnaṃ thīyanā thiyitattaṃ cittaṣa: idaṃ vuccati thīnaṃ.

Tattha katamaṃ middhaṃ?

<sup>1</sup> K: dūsanā dūsitattaṃ.

<sup>3</sup> S<sup>d</sup>: hoti.

<sup>2</sup> S<sup>d</sup> and B omit.

<sup>4</sup> B: thina° always.

Yā kāyassa akalyatā akammaññatā onāho pariyonāho antosamorodho middhaṃ soppaṃ pacalāyika<sup>1</sup> soppaṃ<sup>2</sup> supanā supitattaṃ: idaṃ vuccati middhaṃ.

Iti idaṃ ca thīnaṃ idaṃ ca middhaṃ santā honti samitā vūpasantā atthaygatā abbhathaygata appitā vyappitā sositā visositā vyantikatā, tena vuccati thīnamiddhaṃ pahāyāti.

Vigatathīnamiddho ti: tassa thīnamiddhassa eattatā vantatā muttatā pahīnattā paṇinissatṭhattā pahīnapaṇinissatṭhattā, tena vuccati vigatathīnamiddho ti.

Vīharatīti . . . pe . . . tena vuccati viharatīti.

Ālokaśaṇṇīti: tattha katamā saṇṇā?

Yā saṇṇā sañjānanā sañjānitattaṃ: ayaṃ vuccati saṇṇā. Ayaṃ saṇṇā ālokā hoti vivaṭa parisuddhā pariyodātā, tena vuccati ālokaśaṇṇīti.

Sato sampajāno ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sampajāñaṃ?

Yā paṇṇā pajānanā . . . pe . . . amoho dhamma-vicayo sammāditṭhi: idaṃ vuccati sampajāñaṃ.

Iti imāya ca satiyā iminā ca sampajāñaṇena upeto hoti . . . pe . . . samannāgato, tena vuccati sato sampajāno ti.

Thīnamiddhā parisodhetīti: atthi thīnaṃ, atthi middhaṃ.

Tattha katamaṃ thīnaṃ?

Yā cittaassa akalyatā . . . pe . . . thīyitattaṃ cittaassa: idaṃ vuccati thīnaṃ.

Tattha katamaṃ middhaṃ?

Yā kāyassa akalyatā . . . pe . . . supitattaṃ: idaṃ vuccati middhaṃ.

Tattha katamaṃ cittaṃ?

Yay cittaṃ mano mānaṃ . . . pe . . . tājja mano-vinnāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamhā thīnamiddhā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati thīnamiddhā cittaṃ parisodhetīti.

Uddhaacca kukkucayaṃ pahāyāti: atthi ud-dhaccaṃ, atthi kukkucayaṃ.

<sup>1</sup> Sd: pacalāyikaṃ.

<sup>2</sup> Sd: soppaṃ. B: soppaṃ *both times*; suppanā suppitattaṃ.

Tattha katamaṃ uddhaccaṃ?

Yaṃ cittaṣsa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattay cittaṣsa : idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kukkuccaṃ?

Akappiye kappiyasaññitā kappiye akappiyasaññitā, avajje vajjasaññitā vajje avajjasaññitā : yaṃ evarūpaṃ kukkuccaṃ kukkuccāyaṇā kukkuccāyitattay cetaso vippa-ṭṭisāro manovilekho : idaṃ vuccati kukkuccaṃ.

Iti idaṃ ca uddhaccaṃ idaṃ ca kukkuccaṃ santā honti samitā vūpasantā atthaṃgatā abbatthaṃgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati uddhaccakukkuccaṃ<sup>1</sup> pahāyāti.

A nuddhato ti : tassa uddhaccakukkuccassa cattattā vantattā muttattā pahīnattā paṭinissatṭhattā pahīna-paṭinissatṭhattā, tena vuccati anuddhato ti.

Viharatīti : iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Ajjhattaṇṇi ti : yaṃ ajjhataṇṇaṃ paccattaṇṇaṃ.

Vūpasanta citto ti : tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tājṇā manovinnāpadhātu : idaṃ vuccati cittaṃ. Idaṃ cittaṃ ajjhattaṇṇaṃ santaṃ hoti samitaṃ vūpasantaṃ, tena vuccati ajjhattaṇṇaṃ vūpasanta citto ti.

Uddhaccakukkuccā cittaṃ parisodhetīti : atthi uddhaccaṃ.

Tattha katamaṃ uddhaccaṃ?

Yaṃ cittaṣsa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattay cittaṣsa : idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kukkuccaṃ?

Akappiye kappiyasaññitā . . . pe<sup>2</sup> . . . manovilekho : idaṃ vuccati kukkuccaṃ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṣaṃ . . . pe . . . tājṇā manovinnāpadhātu : idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imamahā uddhaccakukkuccā sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati uddhaccakukkuccā cittaṃ parisodhetīti.

Vicikicchāṃ pahāyāti : tattha katamā vicikicchā?

Yā kaṃkhā kaṃkhāyaṇā kaṃkhāyitattay vimati vicikicchā dvelhakaṃ dvedhāpatho saṃsayaṃ anekasāgaḥho āsappanā parisappanā apariyogāhanā thambhitattay cittaṣsa manovilekho : ayaṃ vuccati vivikicchā. Ayaṃ

<sup>1</sup> Sd : kukkuccam.

<sup>2</sup> S<sup>1</sup> gives full text.



vicikicchā santā hoti samitā vūpasantā atthaṅgatā abbatthāṅgatā appitā vyappitā sositā visositā vyanṭikatā, tena vuccati vicikicchāṃ pahāyāti.

Tiṇṇa vicikicchho ti: imaṃ vicikicchāṃ tiṇṇo hoti uttiṇṇo nittiṇṇo<sup>1</sup> pāragato pāramanuppatto, tena vuccati tiṇṇavicikicchho ti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Akathāṅkathī kusalesu dhammesūti: vicikicchāya kusalesu dhammesu na kaṅkhati na vicikicchati akathāṅkathī hoti nikkathāṅkatho vigatakathāṅkatho,<sup>2</sup> tena vuccati akathāṅkathī kusalesu dhammesūti.

Vicikicchāya cittaṃ parisodhetīti: tattha katamā vicikicchā?

Yā kaṅkhā kaṅkhāyanā kaṅkhāvitattaṃ . . . pe . . . thambhitattaṃ cittassa manovilekho: ayaṃ vuccati vicikicchā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasaṃ . . . pe . . . tajjā manoviññāṇadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya vicikicchāya sodheti visodheti parisodheti moceti vimoceti parimoceti, tena vuccati vicikicchāya cittaṃ parisodhetīti.

Ime pañca nīvaraṇe pahāyāti: ime pañca nīvaraṇā santā honti samitā vūpasantā atthaṅgatā abbatthāṅgatā appitā vyappitā sositā visositā vyanṭikatā, tena vuccati ime pañca nīvaraṇe pahāyāti.

Cetaso upakkilese ti: ime pañca nīvaraṇā cittassa upakkilesā.

Paññāya dubbalīkarāṇe ti: imehi pañcehi nīvaraṇehi anuppannā ceva paññā na uppajjati uppannā ca paññā nirujjhati, tena vuccati paññāya dubbalīkarāṇe ti.

Vivicc' eva kāmehi vivicca akusalehi dhammehīti: tattha katame kāmā?

Chando kāmo, rāgo kāmo, chandarāgo kāmo; saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo: ime vuccanti kāmā.

Tattha katame akusalā dhammā?

Kāmacchando vyāpādo thinamiddhaṃ uddhaccakukkuccaṃ vicikicchā: ime vuccanti akusalā dhammā.

<sup>1</sup> B: uttiṇṇo nittiṇṇo.

<sup>2</sup> B: nikkathāṅkathī vikathāṅkatho.

Iti imehi ca kāmehi imehi ca akusalehi dhammehi vivitto hoti, tena vuccati vivicca' eva kāmehi vivicca akusalehi dhammehi.

Sa vitakkaṃ sa vicāraṇaṃ ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko vitakko saṃkappo appanā vyappanā cetaso abhiniropanā sammāsaṃkappo: ayaṃ vuccati vitakko.

Tattha katamo vicāro?

Yo cāro vicāro anuvicāro upavicāro cittaassa anusandhanatā anupekkhanatā: ayaṃ vuccati vicāro.

Iti iminā ca vitakkena iminā ca vicārena upeto hoti . . . pe . . . samannāgato, tena vuccati savitakkaṃ savicāraṇaṃ ti.

Vivekaṃ ti: vitakko vicāro pītisukhaṃ cittaassa ekaggatā: te imamhi viveke jātā honti sañjātā nibbattā abhinibhattā pātubhūtā, tena vuccati vivekaṃ ti.

Pītisukhaṇaṃ ti: atthi pīti, atthi sukhaṃ.

Tattha katamā pīti?

Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odaggaṃ attamanatā cittaassa: ayaṃ vuccati pīti.

Tattha katamaṃ sukhaṃ?

Yaṃ cetasiṃ sātāṃ cetasiṃ sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā: idaṃ vuccati sukhaṃ.

Idaṃ sukhaṃ imāya pītiyā sahaḡataṃ hoti sahaḡataṃ saṃsatṭhaṃ sampayuttaṃ, tena vuccati pītisukhaṇaṃ ti.

Paṭhamāṇaṃ ti: gaṇanānupubbatā<sup>1</sup> paṭhamayaṃ. Idaṃ paṭhamayaṃ samāpajjati paṭhamayaṃ.

Jhānaṇaṃ ti: vitakko vicāro pītisukhaṃ cittaassa ekaggatā.

Upasampajjati: yo paṭhamassa jhānassa lābho paṭilābho patti sampatti phusanā<sup>2</sup> sacchikiriyaṃ upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Vitakka-vicāraṇaṃ vūpasamāṇaṃ ti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko vitakko . . . pe . . . sammāsaṃkappo: ayaṃ vuccati vitakko.

Tattha katamo vicāro?

<sup>1</sup> K: °pubbato.

<sup>2</sup> S<sup>d</sup>: phassanā *always*.

Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā: ayaṃ vuccati vicāro.

Iti ayaṃ ca vitakko ayaṃ ca vicāro santā honti samitā vūpasantā atthaṃgatā abbhathāṃgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati vitakkavicāraṇaṃ vūpasamā ti.

Ajjhattanti: yaṃ ajjhattaṃ paccattaṃ.

Sampasādananti: yā saddhā saddahanā okappanā abhippasādo.

Cetaso ekodibhāvananti: yā cittassa ṭhiti . . . pe . . . sammāsamādhī.

Avitakkaṃ avicārananti: atthi vitakko, atthi vicāro.

Tattha katamo vitakko?

Yo takko . . . pe . . . sammāsaṃkappo: ayaṃ vuccati vitakko.

Tattha katamo vicāro?

Yo cāro vicāro anuvicāro upavicāro cittassa anusandhanatā anupekkhanatā: ayaṃ vuccati vicāro.

Iti ayaṃ ca vitakko ayaṃ ca vicāro santā honti samitā vūpasantā atthaṃgatā abbhathāṃgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati avitakkaṃ avicārananti.

Samādhijanti: sampasādo pītisukhaṃ cittassa ekagatā:<sup>1</sup> te imamhi samādhimhi jātā honti sañjātā nibbattā abhinibbatta pātubhūtā, tena vuccati samādhijanti.

Pītisukhananti: atthi pīti, atthi sukhaṃ.

Tattha katamā pīti?

Yā pīti pāmojjaṃ . . . pe . . . attamanatā cittassa: ayaṃ vuccati pīti.

Tattha katamaṃ sukhaṃ?

Yaṃ cetasiṃ sāttaṃ . . . pe . . . sukhā vedanā: idaṃ vuccati sukhaṃ.

Iti sukhaṃ imaya pītiyā sahagataṃ hoti sahajātaṃ saṃsaṭṭhaṃ sampayuttaṃ, tena vuccati pītisukhananti.

Dutiyaṃ ti: gaṇanānupubbata<sup>2</sup> dutiyaṃ. Idaṃ dutiyaṃ samāpajjati dutiyaṃ.

Jhānanti sampasādo pīti sukhaṃ cittassa ekagatā.

Uppasampajjanti: yo dutiyassa jhānassa lābho patilābho patti sampatti phusanā sacchikiriyā upasampadā.

<sup>1</sup> Sd omits cittassa ekagatā.

<sup>2</sup> K: °pubbato.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Pītiyā ca virāgā ti: tattha katamā pīti?

Yā pīti pāmojjaṃ āmodanā pamodanā hāso pahāso vitti odaggaṃ attamanatā cittassa: ayaṃ vuccati pīti. Ayaṃ pīti santā hoti samitā vūpasantā atthangatā abbhātthāy-gatā appitā vyappitā sositā visositā vyantikatā, tena vuccati pītiyā ca virāgā ti.

Upekkhako ti: tattha katamā upekkhā?

Yā upekkhā upekkhanā ajjhupekkhanā majjhattatā cittassa: ayaṃ vuccati upekkhā. Imāya upekkhāya upeto hoti . . . pe . . . samannāgato, tena vuccati upekkhako ti.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sato sampajāno ti: tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sampajaññaṃ?

Yā paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati sampajaññaṃ.

Iti imāya ca satiyā iminā ca sampajaññena upeto hoti . . . pe . . . samannāgato, tena vuccati sato sampajāno ti.

Sukhañ ca kāyena paṭisaṃvedetīti: tattha katamaṃ sukhaṃ?

Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ cetosamphas-sajaṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā: idaṃ vuccati sukhaṃ.

Tattha katamo kāyo?

Saññākkhandho saṃkhārakkhandho viññāṇakkhandho: ayaṃ vuccati kāyo.

Idaṃ sukhaṃ iminā kāyena paṭisaṃvedeti, tena vuccati sukhañ ca kāyena paṭisaṃvedetīti.

Yan taṃ ariyā ācikkhantīti: tattha katame ariyā?

Ariyā vuccanti buddhā ca buddhasāvaka ca. Te imaṃ ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajjanti uttānikaronti<sup>1</sup> pakāsentī, tena vuccati yan taṃ ariyā ācikkhantīti.

Upekkhako satimā sukhavihārī ti. Tattha katama upekkhā?

Yā upekkhā upekkhanā ajjhupekkhanā majjhattatā cittassa: ayaṃ vuccati upekkhā.

<sup>1</sup> S<sup>d</sup> and B.: uttānikaronti.

Tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Tattha katamaṃ sukhaṃ?

Yaṃ cetasikaṃ sātāṃ . . . pe<sup>1</sup> . . . sukhā vedanā: idaṃ vuccati sukhaṃ.

Iti imāya ca upekhāya imāya ca satiyā iminā ca sukkena samannāgato iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati upekhako satimā sukhavihārī ti.

Tat ti ya n ti: gaṇanānupubbata<sup>2</sup> tatiyaṃ. Idaṃ tatiyaṃ samāpajjātīti tatiyaṃ.

Jhāna n ti: upekhā sati sampajaññaṃ sukhaṃ cittaṃ ekaggatā.

Upasampajjāti: yo tatiyassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Sukhassa ca pahānā dukkhassa ca pahānā ti: atthi sukhaṃ, atthi dukkhaṃ.

Tattha katamaṃ sukhaṃ? Yaṃ kāyikaṃ sātāṃ kāyikaṃ sukhaṃ kāyasamphassaṃ sātāṃ sukhaṃ vedayitaṃ kāyasamphassajā sātā sukhā vedanā: idaṃ vuccati sukhaṃ. Tattha katamaṃ dukkhaṃ? Yaṃ kāyikaṃ asātāṃ kāyikaṃ dukkhaṃ kāyasamphassaṃ asātāṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā: idaṃ vuccati dukkhaṃ.

Iti idaṃ ca sukhaṃ idaṃ ca dukkhaṃ santā honti samitā vūpasantā atthagatā abbatthāgatā appitā vyappitā sositā visositā vyantikātā, tena vuccati sukhassa ca pahānā dukkhassa ca pahānā ti.

Pubbe va somanassa domanassa n a ṇ a t t h a ṇ ḡ g a m ā t i: atthi somanassaṃ, atthi domanassaṃ.

Tattha katamaṃ somanassaṃ? Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ cetosamphassaṃ sātāṃ sukhaṃ vedayitaṃ cetosamphassajā sātā sukhā vedanā: idaṃ vuccati somanassaṃ.

Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātāṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātāṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā: idaṃ vuccati domanassaṃ.

Iti idaṃ ca somanassaṃ idaṃ ca domanassaṃ pubbe va

<sup>1</sup> K. *gves jull tert.* Cf. above, p. 257.

<sup>2</sup> K: °pubbat-

santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantikatā; tena vuccati pubbe 'va somanassadomanassānaṃ atthaṅgamā ti.

Adukkhamasukhan ti: yaṃ cetasikaṃ neva sātāṃ nāsātāṃ cetosamphassaṃ adukkhamasukhaṃ vedayitāṃ cetosamphassajā adukkhamasukhā vedanā. tena vuccati adukkhamasukhan ti.

Upekkhāsatiṃ parisuddhin ti: tattha katamā upekkhā?

Yā upekkhā upekkhanā ajjupekkhanā majjhattatā citassa: ayaṃ vuccati upekkhā.

Tattha katamā sati?

Yā sati anussati . . . pe . . . sammāsati: ayaṃ vuccati sati.

Ayaṃ sati imāya upekkhāya vivaṭṭā hoti parisuddhā pariyoḍatā, tena vuccati upekkhāsatiṃ parisuddhin ti.

Catutthān ti: gaṇanānupubbatā<sup>1</sup> catutthaṃ. Idaṃ catutthaṃ samāpajjati catutthaṃ.

Jhānaṃ ti: upekkhā sati cittassa ekaggatā.

Upasampajjāti: yo catutthassa jhānassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

Viharatīti: iriyati . . . pe . . . viharatīti, tena vuccati viharatīti.

Sabbaso rūpasāññānaṃ samatikkamā ti: tattha katamā rūpasāññāyo?

Yā<sup>2</sup> rūpāvacarasamāpatti samāpannassa vā uppannassa vā diṭṭhadhammasukhavihārissa<sup>3</sup> vā saññā sañjānānā sañjānitattam: imā vuccanti rūpasāññāyo. Imā rūpasāññāyo atikkanto hoti vitikkanto<sup>4</sup> samatikkanto, tena vuccati sabbaso rūpasāññānaṃ samatikkamā ti.

Paṭighasaññānaṃ atthaṅgamā ti: tattha katamā paṭighasaññāyo?<sup>5</sup>

Rūpasāññā saddasaññā gandhasāññā rasasaññā phoṭṭhabbasāññā: imā vuccanti paṭighasaññāyo. Imā paṭighasaññāyo santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā vyappitā sositā visositā vyantikatā, tena vuccati paṭighasaññānaṃ atthaṅgamā ti.

Nānattasaññānaṃ amanasikārā ti: tattha katamā nānattasaññāyo?<sup>6</sup>

Yā<sup>2</sup> asamāpannassa manodhātu samagassā vā mano-

<sup>1</sup> K: °pubbato.

<sup>3</sup> S<sup>d</sup>: diṭṭhadhamme, &c.

S<sup>d</sup> and B.: °saññā.

<sup>2</sup> S<sup>d</sup> and B. omit yā.

<sup>4</sup> B.: vitikkanto *always*.

<sup>6</sup> S<sup>d</sup> and B.: °saññā.

viññāṇadhātu samañgissa vā saññā sañjānanā sañjānitat-  
taṃ: ima vuccanti nānattasaññāyo. Imā nānattasaññāyo  
na manasikaroti, tena vuccati nānattasaññānaṃ amana-  
sikārā ti.

Ananto ākāso ti: tattha katamo ākāso?

Yō ākāso ākāsatatṭhaṃ aghaṃ aghagataṃ vivaro vivara-  
gataṃ asamphuṭṭhaṃ catūhi mahābhūtehi: ayaṃ vuccati  
ākāso. Tasmiṃ ākāse cittaṃ ṭhapeti saṅṭhapeti anantaṃ  
pharati, tena vuccati ananto ākāso ti.

Ākāsañāṇcāyatanaṃ ti: ākāsañāṇcāyatanaṃ  
samāpannassa vā uppannassa vā diṭṭhadhammasukhavi-  
hārissa<sup>1</sup> vā cittacetasikā dhammā.

Upasampajjāti: yo ākāsañāṇcāyatanaṃ lābho  
paṭilābho patti sampatti phusanā sacchikiriyā upa-  
sampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena  
vuccati viharatīti.

Sabbaso ākāsañāṇcāyatanaṃ samatikk-  
ammā ti: imaṃ<sup>2</sup> ākāsañāṇcāyatanaṃ atikkanto hoti  
vitikkanto samatikkanto, tena vuccati sabbaso ākāsañā-  
cāyatanaṃ samatikkammā ti.

Anantaṃ viññāṇaṃ ti: taṃ yeva ākāsaṃ viñ-  
ñāṇena phuṭṭhaṃ manasikaroti anantaṃ pharati, tena  
vuccati anantaṃ viññāṇaṃ ti.

Viññāṇañcāyatanaṃ ti: viññāṇañcāyatanaṃ  
samāpannassa vā uppannassa vā diṭṭhadhammasukhavi-  
hārissa vā cittacetasikā dhammā.

Upasampajjāti: yo viññāṇañcāyatanaṃ lābho  
paṭilābho patti sampatti phusanā sacchikiriyā upa-  
sampadā.

Viharatīti: iriyati . . . pe . . . viharati, tena  
vuccati viharatīti.

Sabbaso viññāṇañcāyatanaṃ samatikk-  
ammā ti: imaṃ viññāṇañcāyatanaṃ atikkanto hoti  
vitikkanto samatikkanto, tena vuccati sabbaso viññāṇa-  
cāyatanaṃ samatikkammā ti.

Natthi kiñcīti: taṃ yeva viññāṇaṃ abhāveti  
vibhāveti antaradhāpeti natthi kiñcīti passatī, tena vuccati  
natthi kiñcīti.

Ākiñcaññāyatanaṃ ti: ākiñcaññāyatanaṃ samā-  
pannassa vā uppannassa vā diṭṭhadhammasukhavihārissa  
vā cittacetasikā dhammā.

<sup>1</sup> So Sd.

<sup>2</sup> Sd omits.

U p a s a m p a j j ā t i : yo ākiñcaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

V i h a r a t i t i : iriyati . . . pe . . . viharati, tena vuccati viharatīti.

S a b b a s o ākiñcaññāyatanayaṃ samatikkamā ti; imaṃ ākiñcaññāyatanayaṃ atikkanto hoti vitikkanto samatikkanto, tena vuccati sabbaso ākiñcaññāyatanayaṃ samatikkammā ti.

N e v a - s a ñ ñ ī - n ā s a ñ ñ ī t i : taṃ yeva ākiñcaññāyatanayaṃ santato manasikaroti saykharāvasesasamāpattiṃ bhāveti, tena vuccati neva-saññī-nāsaññī ti.

N e v a - s a ñ ñ ā - n ā s a ñ ñ ā y a t a n a n t i : neva-saññā-nāsaññāyatanayaṃ samāpannassa vā uppannassa vā dīṭṭhadhammasukhavihāriṣṣa vā cittacetasikā dhammā.

U p a s a m p a j j ā t i : yo neva-saññā-nāsaññāyatanassa lābho paṭilābho patti sampatti phusanā sacchikiriyā upasampadā.

V i h a r a t i t i : iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

#### SUTTANTABHĀJANĪYAṃ.<sup>1</sup>

Cattāri jhānāni : paṭhamayaṃ jhānaṃ, duttiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

Tattha katamaṃ pathamaṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamayaṃ jhānaṃ upasampajja viharati paṭhavikāsiṇaṃ, tasmiṃ samaye pañcāṅgikaṃ jhānaṃ hoti : vitakko vicāro pīti sukhaṃ cittassa ekaggatā. Idaṃ vuccati paṭhamayaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.<sup>2</sup>

Tattha katamaṃ duttiyaṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicāraṇaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ upasampajja viharati paṭhavikāsiṇaṃ, tasmiṃ samaye tivaṅgikaṃ jhānaṃ hoti : pīti sukhaṃ cittassa ekaggatā. Idaṃ vuccati duttiyaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

<sup>1</sup> K : °bhājanīyaṃ.

<sup>2</sup> K : NOTE. Imassa niddesassa uddeso matikāyaṃ na nissati, tasmā ayaṃ vā niddeso anireko siyā, so vā uddeso uno.



Tattha katamaṇ tatiyaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti pītiyā ca virāgā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye duvaṇṅgikaṇ jhānaṇ hoti: sukhaṇ cittaassa ekaggatā. Idaṇ vuccati tatiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ catutthaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ; tasmīṇ samaye duvaṇṅgikaṇ jhānaṇ hoti: upekhā cittaassa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, vivicc' eva kāmehi . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ; tasmīṇ samaye pañcaṇṅgikaṇ jhānaṇ hoti: vitakko vicāro pīti sukhaṇ cittaassa ekaggatā. Idaṇ vuccati paṭhamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, avitakkaṇ vicāramattaṇ vivekaṇ pītisukhaṇ dutiyaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye caturāṅgikaṇ jhānaṇ hoti: vicāro pīti sukhaṇ cittaassa ekaggatā. Idaṇ vuccati dutiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, vitakkavicārānaṇ vūpasamā . . . pe . . . tatiyaṇ jhānaṇ hoti upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye tivaṇṅgikaṇ jhānaṇ hoti: pīti sukhaṇ cittaassa ekaggatā. Idaṇ vuccati tatiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye duvaṇṅgikaṇ jhānaṇ hoti: sukhaṇ cittaassa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye rūpūpapattiyaṃ maggaṇ bhāveti, sukhassa ca pahānā . . . pe . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye duvaṇṅgikaṇ jhānaṇ hoti: upekhā cittaassa ekaggatā. Idaṇ vuccati pañcamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiṇ samaye arūpūpapattiyaṃ maggaṇ

bhāveti, sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatanaśaṇñāsahagataṇ, sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmaṇ samaye duvaṇṇikaṇ jhānaṇ hoti : upekhā cittaśa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ.

Cattāri jhānāni : paṭhamaṇ jhānaṇ, dutiyaṇ jhānaṇ, tatiyaṇ jhānaṇ, catutthaṇ jhānaṇ.

Tattha katamaṇ paṭhamaṇ jhānaṇ ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayaḡamiṇ dīṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmaṇ samaye pañcaṇṇikaṇ jhānaṇ hoti : vitakko vicāro pīti sukhaṇ cittaśa ekaggatā. Idaṇ vuccati paṭhamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.<sup>1</sup>

Tattha katamaṇ dutiyaṇ jhānaṇ ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayaḡamiṇ dīṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmaṇ samaye tivaṇṇikaṇ jhānaṇ hoti : pīti sukhaṇ cittaśa ekaggatā. Idaṇ vuccati dutiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ tatiyaṇ jhānaṇ ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayaḡamiṇ dīṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā, pītiyā ca virāḡā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmaṇ samaye duvaṇṇikaṇ jhānaṇ hoti : sukhaṇ cittaśa ekaggatā. Idaṇ vuccati tatiyaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ catutthaṇ jhānaṇ ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayaḡamiṇ dīṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati dukkhāpaṭipadaṇ dandhābhiññaṇ, tasmaṇ samaye duvaṇṇikaṇ jhānaṇ hoti : upekhā cittaśa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikam apacayaḡamiṇ dīṭṭhigatānaṇ pahānāya paṭh-

<sup>1</sup> S<sup>d</sup> has . . . pe . . . down to Cattāri jhānāni, p. 266.

amāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . pe . . . paṭhamañ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmīṃ samaye pañcagikāṃ jhānaṃ hoti : vitakko vicāro pīti sukhaṃ cittassa ekaggatā. Idaṃ vuccati paṭhamañ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, avitakkaṃ vicāramattaṃ vivekaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmīṃ samaye caturāṅgikāṃ jhānaṃ hoti : vicāro pīti sukhaṃ cittassa ekaggatā. Idaṃ vuccati dutiyaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vitakka-vicāraṇaṃ vūpasamā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmīṃ samaye tivaṅgikāṃ jhānaṃ hoti : pīti sukhaṃ cittassa ekaggatā. Idaṃ vuccati tatiyaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, pītiya virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmīṃ samaye duvaṅgikāṃ jhānaṃ hoti : sukhaṃ cittassa ekaggatā. Idaṃ vuccati catutthaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, sukhassa ca pahānā . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmīṃ samaye duvaṅgikāṃ jhānaṃ hoti : upekkhā cittassa ekaggatā. Idaṃ vuccati pañcamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Cattāri jhānāni : paṭhamañ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

Tattha katamaṃ pathamaṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati paṭhavīkaṣiṇaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākāṃ vivicc' eva kāmehi . . . pe . . . pathamaṃ jhānaṃ upasampajja viharati paṭhavīkaṣiṇaṃ ; tasmīṃ

samaye pañcaygikāṇ jhānaṇ hoti: vitakko vicāro pīti sukhaṇ cittaṣṣa ekaggatā. Idaṇ vuccati paṭhamāṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṇ dutiyaṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye rūpūpapattiyā maggaṇ bhāveti vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ<sup>1</sup> jhānaṇ upasampajja viharati paṭhavikasiṇaṇ, tasmīṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammaṣṣa katattā upacitattā vipākāṇ vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ . . . pe . . . tatiyaṇ jhānaṇ . . . pe . . . catutthaṇ jhānaṇ . . . pe . . . paṭhamāṇ jhānaṇ . . . pe . . . pañcamaṇ jhānaṇ upasampajja viharati paṭhavikasiṇaṇ; tasmīṇ samaye duvaṇy-gikāṇ jhānaṇ hoti: upekhā cittaṣṣa ekaggatā. Idaṇ vuccati pañcamaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā . . . pe . . .

Idha bhikkhu yasmiṇ samaye arūpūpapattiyā maggaṇ bhāveti . . .<sup>2</sup> sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatanaṇ saññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati, tasmīṇ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva arūpāvacarassa kusalassa kammaṣṣa katattā upacitattā vipākāṇ sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatanaṇ saññāsahagataṇ sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati; tasmīṇ samaye duvaṇy-gikāṇ jhānaṇ hoti: upekhā cittaṣṣa ekaggatā. Idaṇ vuccati catutthaṇ jhānaṇ. Avasesā dhammā jhānasampayuttā.

Cattāri<sup>3</sup> jhānāni: paṭhamāṇ jhānaṇ, dutiyaṇ jhānaṇ, tatiyaṇ jhānaṇ, catutthaṇ jhānaṇ.

Tattha katamaṇ paṭhamāṇ jhānaṇ?

Idha bhikkhu yasmiṇ samaye lokuttaraṇ jhānaṇ bhāveti niyyānikaṇ apacayagāmiṇ diṭṭhigatānaṇ pahānāya paṭhamāya bhūmiyā pattiyā vivice' eva kāmehi . . . pe . . . paṭhamāṇ jhānaṇ upasampajja viharati dukkhapaṭipadaṇ dandhābhīññaṇ, tasmīṇ samaye phasso hoti . . . pe . . .

<sup>1</sup> S<sup>d</sup> enumerates the other Jhānas here, not in the next sentence, substituting, after vipākāṇ, sukhassa ca pahānā pañcamaṇ jhānaṇ, &c.

<sup>2</sup> S<sup>d</sup> has here . . . pe . . . repeating arūpūpapattiyā maggaṇ bhāveti.

<sup>3</sup> S<sup>d</sup> commences this section at Idha . . .

avikkhepo hoti : ime dhammā kusalā. Tass' evā lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ suññataṃ; tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti : vitakko vicāro pīti sukhaṃ cittaṃ ekaggatā. Idaṃ vuccati paṭhamāṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.<sup>1</sup>

Tattha katamaṃ dutiyaṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā, vitakka-vicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vitakka-vicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇṇaṃ suññataṃ; tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti : upekhā cittaṃ ekaggatā. Idha vuccati pañcamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Cattāri jhānāni : paṭhamāṃ jhānaṃ, dutiyaṃ jhānaṃ, tatiyaṃ jhānaṃ, catutthaṃ jhānaṃ.

Tattha katamaṃ paṭhamāṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti<sup>2</sup> kiriyaṃ neva kusalaṃ nākusalaṃ na ca kamma-vipākaṃ diṭṭhadhammasukhavihāraṃ, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmiṃ samaye pañcaṅgikaṃ jhānaṃ hoti : vitakko vicāro pīti sukhaṃ cittaṃ ekaggatā. Idaṃ vuccati paṭhamāṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

Tattha katamaṃ dutiyaṃ jhānaṃ ?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ, vitakka-vicāraṇaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharati paṭhavikasiṇaṃ, tasmiṃ samaye duvaṅgikaṃ jhānaṃ hoti : upekhā cittaṃ ekaggatā. Idaṃ vuccati

<sup>1</sup> S<sup>d</sup> has . . . pe . . . down to Cattāri jhānāni.

<sup>2</sup> S<sup>d</sup> has . . . pe . . . down to arūpāvacaraṃ jhānaṃ (on next page).

pañcamaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā  
 . . . pe . . .

Idha bhikkhu yasmiṃ samaye arūpāvacaraṃ jhānaṃ  
bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kamma-  
vipākaṃ . . . . .  
tanaṃ . . . . .  
hagataṃ, sukhassa ca pahānā . . . pe . . . catutthaṃ  
jhānaṃ upasampajja viharati, tasmiṃ samaye duvaggaṃ  
jhānaṃ hoti : upekhā cittassa ekaggatā. Idaṃ vuccati  
catutthaṃ jhānaṃ. Avasesā dhammā jhānasampayuttā.

ABHIDHAMMA BHĀJANĪYAN.<sup>1</sup>

Cattāri jhānani:<sup>2</sup> idha bhikkhu vivice' eva kāmehi vivicca akusalehi dhammehi savitakko savicāraṃ vivekaṃ pītisukhaṃ paṭhamañ jhānaṃ upasampajja viharati; vitakka-vicāraṇaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhavaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti sukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati; sukhaṃ ca paṇānā dukkhassa ca paṇānā pubbe va somanassadomanassānaṃ atthaṃgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Catunnay jhānānay kati kusalā kati akusalā kati avyākātā . . . pe . . . kati saranā kati aranā?

Siyā kusalā siyā avyākatā.

Tini<sup>3</sup> jhāna<sup>4</sup> ethh' uppannay, sukhay vedanay thapetvā, sukhāya vedanāya sampayuttā; catutthay jhānay ethh' uppannay adukkhamasukhāy vedanay thapetvā, adukkhamasukhāya vedanāya sampayuttā.

Siya vipākā siyā vipākadhammadhammā siyā neva-  
vipāka-na-vipākadhammadhammā. Siyā upādinñupādā-  
niyā siyā anupādinñupādāniyā siyā anupādinñā-anupādā-  
niyā. Siyā asañkiliṭṭha-sañkilesikā siyā asañkiliṭṭha-asañ-  
kilesikā.

<sup>1</sup> K : °bhājanīyaṇ.

<sup>2</sup> *Sd has instead* . . . catutthay jhānaṇ. Then : . . . kati kusalā, &c.

<sup>3</sup> Sd : tīni *always*.

<sup>4</sup> B.: *jhānāni always after tīṇi*; S<sup>d</sup> *sometimes only*. K.: *jhānā always, except after cattāri*.

Paṭhamañ jhānañ, etth' uppanne vitakka-vicāre thapetvā, savitakka-savicārañ; tīṇi jhānā avitakka-avicārā.

Dve jhānā,<sup>1</sup> etth' uppannañ pītiñ thapetvā, pītisahagatā; tīṇi jhānā, etth' uppannañ sukhañ thapetvā, sukhasahagatā: catutthañ jhānañ, etth' uppannañ upekkhañ thapetvā, upekkāsahagatañ.

Neva dassanena na bhāvanāya pahātābbā; neva dassanena na bhāvanāya pahātābbahetukā.

Siyā ācayagāmino siyā apacayagāmino siyā neva ācayagāmino na apacayagāmino.

Siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Siyā mahaggatā siyā appamāṇā. Tīṇi jhānā na vattaḍḍā parittārammaṇā ti pi mahaggatārammaṇā ti pi, siyā appamāṇārammaṇā siyā na vattaḍḍā appamāṇārammaṇā ti;<sup>2</sup> catutthañ jhānañ siyā parittārammaṇañ siyā mahaggatārammaṇā siyā appamāṇārammaṇañ siyā na vattaḍḍā parittārammaṇā ti pi mahaggatārammaṇā ti pi appamāṇārammaṇā ti pi. Siyā majjhimā siyā paṇitā.

Siyā sammattaniyatā siyā aniyatā.

Tīṇi jhānā na maggārammaṇā siyā maggahetukā siyā maggādhipatino siyā na vattaḍḍā maggahetukā ti pi maggādhipatino ti pi; catutthañ jhānañ siyā maggārammaṇañ siyā maggahetukañ siyā maggādhipati siyā na vattaḍḍā maggārammaṇā ti pi maggahetukan ti pi maggādhipati ti pi.

Siyā uppannā siyā anuppannā siyā uppādino. Siyā atitā siyā anāgatā siyā paccuppannā. Tīṇi jhānā na vattaḍḍā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi; catutthañ jhānañ siyā atitārammaṇañ siyā anāgatārammaṇañ siyā paccuppannārammaṇañ siyā na vattaḍḍā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā. Tīṇi jhānā bahiddhārammaṇā: catutthañ jhānañ siyā ajjhata-rammaṇañ siyā bahiddhārammaṇañ siyā ajjhatabhiddhārammaṇañ siyā na vattaḍḍā ajjhata-rammaṇā ti pi bahiddhārammaṇā ti pi ajjhatabhiddhārammaṇā ti pi. Anidassana-appaṭighā.

Na hetū. Sahetukā. Hetusampayuttā. Na vattaḍḍā hetū ceva sahetukā cāti, sahetukā ceva na ca hetū, na vattaḍḍā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū, na hetū sahetukā.

Sappaccayā; saṅkhatā. Anidassanā; appaṭighā; arūpā.

<sup>1</sup> So S<sup>d</sup>, K. and B.

<sup>2</sup> K. adds pi.

Siyā lokiyā siyā lokuttarā. Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Siyā sāsavā siyā anāsavā. Āsavavippayuttā. Na vattabbā āsavā ceva sāsavā cāti, siyā sāsavā ceva no ca āsavā siyā na vattabbā sāsavā ceva no ca āsavā ti. Na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi. Siyā āsavavippayutta-sāsavā siyā āsavavippayuttā-anāsavā.

No saṃyojanā . . . pe . . . . No ganthā . . . . No oghā . . . . No yogā . . . . No nīvaraṇā . . . . No parāmāsā . . . . Sārammaṇā.

No cittā. Cetasikā. Cittasampayuttā ; . . . cittasaṃsaṭṭhā ; cittasamuṭṭhānā ; cittasahabhuno ; cittaṇuparivattino ; cittasaṃsaṭṭha-samuṭṭhānā ; cittasaṃsaṭṭha-samuṭṭhānasahabhuno ; cittasaṃsaṭṭha-samuṭṭhānāṇuparivattino. Bāhirā ; no upādā ;<sup>1</sup> siyā upādiṇṇā siyā anupādiṇṇā.

No upādānā.<sup>2</sup> No kilesā.

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Paṭhamañ jhānaṃ, etth' uppannaṃ vitakkaṃ ṭhapetvā, savitakkaṃ ; tiṇi jhānā avitakkā. Paṭhamañ jhānaṃ, etth' uppannaṃ vicāraṃ ṭhapetvā, savicāraṃ ; tiṇi jhānā avicārā. Dve jhānā, etth' uppannaṃ pīti ṭhapetvā, sappitikā. Dve jhānā appitikā. Dve jhānā, etth' uppannaṃ pītiṃ ṭhapetvā, pītisahagatā ; dve jhānā na pītisahagatā.

Tiṇi jhānā, etth' uppannaṃ sukhaṃ ṭhapetvā, sukhasahagatā ; catutthaṃ jhānaṃ na sukhasahagataṃ. Catutthaṃ jhānaṃ, etth' uppannaṃ upekkhaṃ ṭhapetvā, upekkhasahagataṃ ; tiṇi jhānā na upekkhasahagatā.

Na kāmāvacarā ; siyā rūpāvacarā ; siyā na rūpāvacarā ; tiṇi jhānā na arūpāvacarā ;<sup>3</sup> catutthaṃ jhānaṃ siyā arūpāvacaraṃ siyā na arūpāvacaraṃ. Siyā pariyāpannā siyā apariyāpannā.

Siyā niyyānikā siyā anīyyānikā. Siyā niyatā siyā aniyatā. Siyā sa-uttarā siyā anuttarā. Araṇā ti.

PAÑHĀPUCCHAKAṆ.

JHĀNAVIBHAJGO SAMATTO DVĀDASAKO.<sup>4</sup>

<sup>1</sup> K : nupādā. S<sup>d</sup> : nopādā.

<sup>2</sup> K : nupādanā.

<sup>3</sup> S<sup>d</sup> omits this phrase.

<sup>4</sup> K. and B. omit dvādasako. S<sup>d</sup> omits samatto. B. substitutes niṭṭhito.



## XIII.

## APPAMAÑÑAVIBHAṄGO.

CATTASSO appamaññāyo : idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati ; karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati ; muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati ; upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati.

Kathaṃ ca bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati ?

Seyyathā pi nāma ekaṃ puggalaṃ piyaṃ manāpaṃ disvā mettāyeyya, evaṃ eva sabbe satte mettāya pharati.

Tattha katamā mettā ?

Yā sattesu metti mettāyaṇā mettāyitattaṃ mettā cetovimutti : ayaṃ vuccati mettā.

Tattha katamaṃ cittaṃ ?

Yaṃ cittaṃ mano mānasaṃ hadayaṃ<sup>1</sup> paṇḍaraṃ mano manāyatanaṃ manindriyaṃ viññāṇaṃ viññāṇakkhandho

<sup>1</sup> S<sup>1</sup> condenses as before, cf. p. 144 *passim*.

tajjā manoviññānadhātu: idaṃ vuccati cittaṃ. Idaṃ cittaṃ imāya mettāya sahaḡataṃ hoti sahaḡātaṃ saṃsaṡṡhaṃ saṃpayuttaṃ, tena vuccati mettāsaḡagatena cetasā ti.

Ekaṃ disaṃ ti: puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatīti.

Tathā dutiyaṃ ti: yath' eva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattatāya sabbāvantaṃ lokan ti: sabbena sabbay sabbathā<sup>1</sup> sabbay asesay nissesaṃ pariyādāya vacanam etaṃ sabbadhi sabbattatāya sabbāvantaṃ lokan ti.

Mettāsaḡagatena cetasā ti: tattha katamā mettā?

Yā sattesu mettī mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati metta.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano māsaṃ . . . pe . . . tajjā manoviññānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya mettāya sahaḡataṃ hoti sahaḡātaṃ saṃsaṡṡhaṃ saṃpayuttaṃ, tena vuccati mettāsaḡagatena cetasā ti.

Vipulenāti: yaṃ vipulaṃ taṃ mahaggaṭaṃ. Yaṃ mahaggaṭaṃ taṃ appamāṇaṃ. Yaṃ appamāṇaṃ so avero. Yo avero so avāpajjho.<sup>1</sup>

Pharitvā ti: pharitvā<sup>2</sup> adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Kathaṇ ca bhikkhu karuṇāsaḡagatena cetasā ekaṃ disaṃ pharitvā viharati?

Seyyathā pi nāma ekaṃ puggalaṃ duggataṃ durupetaṃ disvā karuṇāyeyya, evam eva sabbe satte karuṇāya pharati.

Tattha katamā karuṇā?

Yā sattesu karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā.

Tattha katamaṃ cittaṃ?

<sup>1</sup> Sd: sabbathā.

<sup>2</sup> B: abyāpajjo *always*.

Yaṇ cittaṇ mano mānasāṇ . . . pe . . . tājā mano-viññāṇadhātu: idaṇ vuccati cittaṇ.

Idaṇ cittaṇ imāya karuṇāya sahaḡataṇ hoti sahaḡataṇ saṇsatṭhaṇ sampayuttaṇ, tena vuccati karuṇāsahaḡatena cetasā ti.

Ekaṇ disaṇ ti: puratthimaṇ vā disaṇ pacchimaṇ vā disaṇ uttaraṇ vā disaṇ dakkhiṇaṇ vā disaṇ uddhaṇ vā adho vā tiriyaṇ vā vidisaṇ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . tena vuccati viharatīti.

Tathā dutiyaṇ ti: yath' eva ekaṇ disaṇ tathā dutiyaṇ disaṇ tathā tatiyaṇ disaṇ tathā catutthaṇ disaṇ tathā uddhaṇ tathā adho tathā tiriyaṇ tathā vidisaṇ.

Sabbadhi sabbattatāya sabbāvaṇtaṇ lokan ti: sabhena sabbaṇ sabbathā<sup>1</sup> sabbaṇ asesāṇ nissesāṇ pariyādāya<sup>2</sup> vacanam etaṇ sabbadhi sabbattatāya sabbāvaṇtaṇ lokan ti.

Karuṇāsahaḡatena cetasā ti: tattha katamā karaṇā?

Yā sattesu karuṇā karuṇāyaṇā karuṇāyitattaṇ karuṇā-cetovimutti: ayaṇ vuccati karuṇā.

Tatthā katamaṇ cittaṇ?

Yaṇ cittaṇ mano mānasāṇ . . . pe . . . tājā mano-viññāṇadhātu: idaṇ vuccati cittaṇ.

Idaṇ cittaṇ imāya karuṇāya sahaḡataṇ hoti sahaḡataṇ saṇsatṭhaṇ sampayuttaṇ, tena vuccati karuṇāsahaḡatena cetasā ti.

Vipulenāti: yaṇ vipulaṇ taṇ mahaggaṇtaṇ. Yaṇ mahaggaṇtaṇ taṇ appamāṇaṇ. Yaṇ appamāṇaṇ so avero. Yo avero so avyāpajjho.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati: tena vuccati viharatīti.

Kathaṇ ca bhikkhu muditāsahaḡatena cetasā ekaṇ disaṇ pharitvā viharati?

Seyyathā pi nāma ekaṇ puggalaṇ piyaṇ manāpaṇ disvā mudito assa, evaṇ eva<sup>3</sup> sabbe satte muditāya pharati.

Tattha katamā muditā?

Yā sattesu muditā muditāyaṇā muditāyitattaṇ muditā-cetovimutti: ayaṇ vuccati muditā.

<sup>1</sup> So S<sup>d</sup>.    <sup>2</sup> S<sup>d</sup>: nissesapariyādāya.    <sup>3</sup> S<sup>d</sup>: evaṇ evaṇ.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasam . . . pe . . . tajjā mano-viññānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya muditāya sahaḡataṃ hoti sahaḡataṃ saṃsaṃṡhaṃ sampayuttaṃ, tena vuccati muditāsaḡatena cetasā ti.

Ekaṃ disaṃ ti: puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Tathā dutiyaṃ ti: yath' eva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattatāya sabbāvaṇṡaṃ lokan ti: sabbeṇa sabbam sabbathā sabbam asesaṃ nissesaṃ pariyādāya<sup>1</sup> vacanam etaṃ sabbadhi sabbattatāya sabbāvaṇṡaṃ lokan ti.

Muditāsaḡatena cetasā ti: tattha katama muditā?

Yā sattesu muditā muditāyaṇā muditāyitattaṃ muditā-cetovimutti: ayaṃ vuccati muditā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānasam . . . pe . . . tajjā mano-viññānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya muditāya sahaḡataṃ hoti sahaḡataṃ saṃsaṃṡhaṃ sampayuttaṃ, tena vuccati muditāsaḡatena cetasā ti.

Vipulenāti: yaṃ vipulaṃ taṃ mahaggaṡaṃ. Yaṃ mahaggaṡaṃ taṃ appamaṇaṃ. Yaṃ appamaṇaṃ so avaro. Yo avaro so avyāpajjho.

Pharitvā ti: pharitvā adhimuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Kathaṇ ca bhikkhu upekhāsaḡatena cetasā ekaṃ disaṃ pharitvā viharati?

Seyyathā pi nāma ekaṃ puḡḡalaṃ neva maṇapaṃ na amaṇapaṃ disvā upekhako assa, evam eva<sup>2</sup> sabbe satte upekhāya pharati.

Tattha katamā upekhā?

<sup>1</sup> S<sup>d</sup>: asesaṃ nissesaṃpariyādāna vacanam.

<sup>2</sup> S<sup>d</sup>: evam evaṃ.

Yā sattesu upekhā upekhāyanā upekhāyitattaṃ upekhā-cetovimutti: ayaṃ vuccati upekhā.

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tājā mano-viññānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya upekhāya sahaḡataṃ hoti sahaḡataṃ saṃsaṭṭhaṃ saṃpayuttaṃ, tena vuccati upekhāsaḡatena cetāsā ti.

Ekaṃ disaṇ ti: puratthimaṃ vā disaṃ pacchimaṃ vā disaṃ uttaraṃ vā disaṃ dakkhiṇaṃ vā disaṃ uddhaṃ vā adho vā tiriyaṃ vā vidisaṃ vā.

Pharitvā ti: pharitvā adhimuuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

Tathā dutiyaṇ ti: yath' eva ekaṃ disaṃ tathā dutiyaṃ disaṃ tathā tatiyaṃ disaṃ tathā catutthaṃ disaṃ tathā uddhaṃ tathā adho tathā tiriyaṃ tathā vidisaṃ.

Sabbadhi sabbattatāya sabbāvaṇṭaṃ lokan ti: sabbena sabbāṃ sabbathā sabbāṃ asesāṃ nissesaṃ pariyādāya<sup>1</sup> vacanam etaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokan ti.

Upekhāsaḡatena cetāsā ti: tattha katamā upekhā?

Yā sattesu upekhā upekhāyanā upekhāyitattaṃ upekhā-cetovimutti: ayaṃ vuccati upekhā

Tattha katamaṃ cittaṃ?

Yaṃ cittaṃ mano mānaṃ . . . pe . . . tājā mano-viññānadhātu: idaṃ vuccati cittaṃ.

Idaṃ cittaṃ imāya upekhāya sahaḡataṃ hoti sahaḡataṃ saṃsaṭṭhaṃ saṃpayuttaṃ, tena vuccati upekhāsaḡatena cetāsā ti.

Vipulenāti: yaṃ vipulaṃ taṃ mahaggaṭaṃ. Yaṃ mahaggaṭaṃ taṃ appamāṇaṃ. Yaṃ appamāṇaṃ so avero. Yo avero so avyāpajjho.

Pharitvā ti: pharitvā adhimuuccitvā.

Viharatīti: iriyati . . . pe . . . viharati, tena vuccati viharatīti.

SUTTANTABHĀJANĪYAṃ.<sup>2</sup>

Catasso appamaññāyo: mettā karuṇā muditā upekhā.

Tattha katamā metta?

<sup>1</sup> See p. 275, n 1.

<sup>2</sup> K: °bhājanīyaṃ.

Idha<sup>1</sup> bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tatthā katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā, Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, avitakkaṃ vicāramattaṃ vivekaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

<sup>1</sup> Cf. Dh. S. §§ 251-62.

Tattha katamā karuṇā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti : ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ<sup>1</sup> jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti : ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti : ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti : ayaṃ vuccati karuṇā. Avasesā dhammā karuṇā sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, avitakkaṃ vicāramattaṃ vivekaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti : ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . tatiyaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti : ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye

<sup>1</sup> S<sup>d</sup>. here includes the following paragraphs by adding : . . . tatiyaṃ jhānaṃ . . . paṭhamāṃ jhānaṃ . . . catutthaṃ jhānaṃ upasampajja, &c.

karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti :  
ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sam-  
payuttā.

Tattha katamā muditā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ  
upasampajja viharati muditāsahagataṃ, yā tasmīṃ samaye  
muditā muditāyaṇā muditāyitattaṃ muditā-cetovimutti :  
ayaṃ vuccati muditā. Avasesā dhammā muditāya sam-  
payuttā.

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ<sup>1</sup>  
jhānaṃ . . . tatiyaṃ jhānaṃ . . . paṭhamāṃ jhānaṃ . . .  
catutthaṃ jhānaṃ upasampajja viharati muditāsahagataṃ,  
yā tasmīṃ samaye muditā muditāyaṇā muditāyitattaṃ  
muditā - cetovimutti : ayaṃ vuccati muditā. Avasesā  
dhammā muditāya sampayuttā.

Tattha katamā upekhā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, sukhassa ca pahānā . . . pe . . . catutthaṃ  
jhānaṃ upasampajja viharati upekhāsahagataṃ, yā tasmīṃ  
samaye upekhā upekhāyaṇā upekhāyitattaṃ upekhā-ceto-  
vimutti : ayaṃ vuccati upekhā. Avasesā dhammā upekhāya  
sampayuttā.

Catasso appamaññāyo : mettā, karuṇā, muditā, upekhā.

Tattha katamā mettā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ  
upasampajja viharati mettāsahagataṃ, tasmīṃ samaye  
phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā  
kusalā. Tass' eva rūpāvacarassa kusalassa kammassa  
katattā upacitattā vipākaṃ vivice' eva kāmehi . . . pe . . .  
paṭhamāṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā  
tasmīṃ samaye mettā mettāyaṇā mettāyitattaṃ mettā-ceto-  
vimutti : ayaṃ vuccati mettā. Avasesā dhammā mettāya  
sampayuttā.

Tattha katamā mettā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ  
bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ

<sup>1</sup> K : tatiyaṃ jhānaṃ upasampajja viharati, &c. Then  
another paragraph for Fourth jhāna.



jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ pītiyā ca virāgā . . . pe . . . catutthaṃ<sup>1</sup> jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmiṃ samaye metti mettāyaṇā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā - cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

Tattha katamā karuṇā?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . catutthaṃ<sup>2</sup> jhānaṃ upasampajja viharati karuṇāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati karuṇāsahagataṃ, yā tasmiṃ samaye karuṇā karuṇāyaṇā karuṇāyitattaṃ karuṇā-cetovimutti: ayaṃ vuccati karuṇā. Avasesā dhammā karuṇāya sampayuttā.

<sup>1</sup> So S<sup>d</sup>. K. and B. arrange the condensation thus: Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vitakkavicārānaṃ vūpasamā . . . pe . . . duttiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . catutthaṃ, &c.

<sup>2</sup> So S<sup>d</sup>. K. and B. condense as in the former paragraph.

Tattha katamā muditā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati muditāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyaṇā muditāyitattaṃ muditā-cetovimutti : ayaṃ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Tattha katamā muditā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, vitakkavicārānaṃ rūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭhamāṃ jhānaṃ . . . pe . . . catutthaṃ<sup>1</sup> jhānaṃ upasampajja viharati muditāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ pītiyā ca virāgā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati muditāsahagataṃ, yā tasmiṃ samaye muditā muditāyaṇā muditāyitattaṃ muditā-cetovimutti : ayaṃ vuccati muditā. Avasesā dhammā muditāya sampayuttā.

Tattha katamā upekhā ?

Idha bhikkhu yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti, sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekhāsahagataṃ, tasmiṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā kusalā. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekhāsahagataṃ, yā tasmiṃ samaye upekhā upekhāyaṇā upekhayitattaṃ upekhā-cetovimutti : ayaṃ vuccati upekhā. Avasesā dhammā upekhāya sampayuttā.

Catasso appamaññāyo : mettā karuṇā muditā upekhā.

Tattha katamā mettā ?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati mettāsahagataṃ :

<sup>1</sup> K. and B. condense as in foregoing paragraphs.

yā tasmīṃ samaye metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā mettā?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ, vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ . . . pe . . . tatiyaṃ jhānaṃ . . . pe . . . paṭthamaṃ jhānaṃ . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati mettāsahagataṃ, yā tasmīṃ samaye metti mettāyanā mettāyitattaṃ mettā-cetovimutti: ayaṃ vuccati mettā. Avasesā dhammā mettāya sampayuttā.

Tattha katamā karuṇā . . . pe . . .

Tattha katamā muditā . . . pe . . .<sup>1</sup>

Tattha katamā upekkhā?

Idha bhikkhu yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ diṭṭhadhammasukhavihāraṃ, sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ, yā tasmīṃ samaye upekkhā upekkhāyanā upekkhāyitattaṃ upekkhā-cetovimutti: ayaṃ vuccati upekkhā. Avasesā dhammā upekkhāya sampayuttā.

ABHIDHAMMA BHĀJANĪYAṂ.<sup>2</sup>

Catasso appamaññāyo: idha bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ: iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena ayāpajjhena pharitvā viharati; karuṇāsahagatena cetasā . . . pe . . .<sup>3</sup> muditāsahagatena cetasā . . . pe . . . upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena ayāpajjhena pharitvā viharati.

Catunnaṃ appamaññānaṃ kati kusalā kati akusalā kati avyākātā . . . pe . . . kati saraṇā kati araṇā?

<sup>1</sup> S<sup>d</sup> gives full text. K. omits all . . . pe . . .

<sup>2</sup> K: "bhājanīyaṃ.

<sup>3</sup> So S<sup>d</sup>. B. and K. give full text.

Siya kusala siya avyākatā.

Tisso appamaññāyo<sup>1</sup> sukhāya vedanāya sampayuttā; upekhā adukkhamasukhāya vedanāya sampayuttā.

Siya vipākā siya vipākadhammadhammā siya neva-vipāka-na-vipākadhammadhammā. Siya upādinnupādāniya siya anupādinupādāniya. Asaṅkiliṭṭha-saṅkilesikā.

Tisso appamaññāyo siya savitakka-savicārā siya avitakka-vicāramattā siya avitakka-avicārā; upekhā avitakka-avicārā.

Tisso appamaññāyo siya pītisahagatā<sup>2</sup> siya sukhasahagatā na upekhāsahagatā siya na vattabbā pītisahagatā ti; upekhā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā. Neva dassanena na bhāvanāya pahātabbahetukā. Siya ācayagāminiyo<sup>3</sup> siya neva ācayagāminiyo na apacayagāminiyo<sup>3</sup> Neva sekha nāsekha.

Mahaggaṭā; na vattabbā parittārammaṇā ti pi mahaggaṭārammaṇā ti pi appamāpārammaṇā ti pi. Majjhima. Aniyatā. Na vattabbā maggārammaṇā ti pi maggahetukā ti pi maggādhīpatino ti pi.

Siya uppannā siya anuppannā siya uppādinīyo.<sup>4</sup> Siya atitā siya anāgatā siya paccuppannā. Na vattabbā atitārammaṇā ti pi anāgātārammaṇā ti pi<sup>5</sup> paccuppannārammaṇā ti pi.

Siya ajjhata siya bahiddhā siya ajjhatabhiddhā; bahiddhārammaṇā; anidassana-appatighā.

Mettā hetu; tisso appamaññāyo na hetū. Sahetukā; hetusampayuttā. Mettā hetu ceva sahetukā ca; tisso appamaññāyo na vattabbā hetu ceva sahetukā cāti, sahetukā ceva na ca hetū. Mettā hetu ceva hetusampayuttā ca; tisso appamaññāyo na vattabbā hetu ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū. Tisso appamaññāyo na hetū sahetukā; mettā na vattabbā na hetu sahetukā ti pi na hetu ahetukā ti pi.

Sappaccaya, saṅkhatā. Anidassanā; appatighā; arūpā; lokiya; kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Sāsavā; āsavavippayuttā; na vattabbā āsavā ceva sāsava cāti, sāsavā ceva no ca āsavā, na vattabbā

<sup>1</sup> K. has here, and once below, appamaññāyo.

<sup>2</sup> S<sup>d</sup>: siya pītisahagatā sukhassa ca sahetukā, na upekhāsahagatā, siya na vattabbā pītisahagatā ti upekhāsahagatā.

<sup>3</sup> B. and K. °gāmino.

<sup>4</sup> B. and K: uppādinīyo.

<sup>5</sup> S<sup>d</sup> omits.

āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva  
no ca āsavā ti pi; āsavavippayuttasāsavā.

No saṃyojanā . . . pe . . . No ganthā . . . No oghā  
. . . No yogā . . . No nīvaraṇā . . . No parāmāsā . . .  
Sārammaṇā.

No cittā. Cetasikā; cittasampayuttā; cittasaṃsaṭṭhā;  
cittasamuṭṭhānā; cittasahabhuno; cittānuparivattiniyo;<sup>1</sup>  
cittasaṃsaṭṭha - samuṭṭhānā; cittasaṃsaṭṭha - samuṭṭhāna-  
sahabhuno; cittasaṃsaṭṭha-samuṭṭhānānuparivattiniyo.

Bāhirā. No upādā<sup>2</sup> Siyā upādiṇṇā siyā anupādiṇṇā.

No upādānā . . . pe . . .<sup>3</sup>

No kilesā . . . pe . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā; na  
dassanena pahātabbalhetukā, na bhāvanāya pahātabba-  
hetukā.

Tisso appamaññāyo siyā savitakkā siyā avitakkā; upekhā  
avitakkā. Tisso appamaññāyo siyā savicārā siyā avicārā;  
upekhā avicārā. Tisso appamaññāyo siyā sappītikā siyā  
appītikā; upekhā appītikā. Tisso appamaññāyo siyā pīti-  
sahagatā siyā na na pītisahagatā; upekhā na pītisahagatā.  
Tisso appamaññāyo sukhāsahagatā; upekhā na sukha-  
sahagatā. Upekhā upekhāsahagatā; tisso appamaññāyo  
na upekhāsahagatā.

Na kāmāvacarā;<sup>4</sup> rūpāvacarā; na arūpāvacarā; pariyā-  
pannā.

Aniyyānikā; aniyatā. Sa-uttarā; araṇā ti.

PAÑHĀPUCCHAKAṆ.

APPAMAÑÑĀVIBHAṆḤO SAMATTO TERASAMO.<sup>5</sup>

<sup>1</sup> K and B: °parivattino.

<sup>2</sup> K: nupādā.

<sup>3</sup> K: nupādānā. B. alone gives . . . pe . . .

<sup>4</sup> S<sup>d</sup> inserts na.

<sup>5</sup> K. omits terasamo; S<sup>d</sup> omits samatto. Neither has  
niṭṭhito.

## XIV.

## SIKKHĀPADAVIBHAṆṬO.

PAÑCA sikkhāpadāni: pāṇātipātā veramaṇī sikkhāpadaṃ, adinnādānā veramaṇī sikkhāpadaṃ, kāmesu micchācārā veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ, surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ.

(a) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ nāṇasampayuttaṃ, pāṇātipātā viramantassa yā tasmiṃ samaye pāṇātipātā āratī viratī paṭiviratī veramaṇī akiriyaṃ akaraṇaṃ anajjhāpatti velānatikkamo setughāto: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā.

(b) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ nāṇasampayuttaṃ, pāṇātipātā viramantassa yā tasmiṃ samaye cetanā sañcetanā sañceta-yitattaṃ: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ nāṇasampayuttaṃ, pāṇātipātā viramantassa phasso vedanā . . .<sup>1</sup> paggāho avikkhepo: idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ.

(a\*) Tattha<sup>2</sup> katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ nāṇasampayuttaṃ sasaṃkhārena . . . pe<sup>3</sup> . . . somanassasahagataṃ nāṇavippayuttaṃ . . .

<sup>1</sup> Only B. indicates any hiatus here. Cf. above passim and Dh. S. § 1, passim. K. and B. omit vedanā throughout.

<sup>2</sup> S<sup>d</sup> gives this paragraph on p. 287, and omits (b\*) and (c\*).

<sup>3</sup> K. omits . . . pe . . .

pe<sup>1</sup> . . . somanassasahagataṃ nānavippayuttaṃ sasaj-  
khārena . . . pe . . . upekhāsahagataṃ nānasampayuttaṃ  
. . . pe . . . upekhāsahagataṃ nānasampayuttaṃ sasaj-  
khārena . . . pe . . . upekhāsahagataṃ nānavippayuttaṃ  
. . . pe . . . upekhāsahagataṃ nānavippayuttaṃ sasaj-  
khārena, pāṇātipātā viramantassa yā tasmiṃ samaye pāṇā-  
tipātā āraṭi virati paṭivirati veramaṇi akiriyaṃ akaraṇaṃ  
anajjhāpatti velā-anatikkamo setughāto : idaṃ vuccati pāṇā-  
tipātā veramaṇi sikkhāpadaṃ Avasesā dhammā vera-  
maṇiyā sampayuttā.

(b\*) Tattha katamaṃ pāṇātipātā veramaṇi sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti upekhāsahagataṃ nānavippayuttaṃ sasajkhārena,  
pāṇātipātā viramantassa yā tasmiṃ samaye cetanā sañ-  
cetanā sañcetaṃyitattaṃ : idaṃ vuccati pāṇātipātā veramaṇi  
sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c\*) Tattha katamaṃ pāṇātipātā veramaṇi sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti upekhāsahagataṃ nānasampayuttaṃ sasajkhārena,  
pāṇātipātā viramantassa phasso vedanā . . . paggāho  
avikkhepo : idaṃ vuccati pāṇātipātā veramaṇi sikkhā-  
padaṃ.

Tattha katamaṃ adinnādānā veramaṇi sikkhāpadaṃ ?

. . . pe<sup>2</sup> . . .

kāmesu micchācārā veramaṇi sikkhāpadaṃ ? . . .

pe . . .

musāvādā veramaṇi sikkhāpadaṃ ? . . . pe . . .

(a) surāmerayamajjapamādaṭṭhānā veramaṇi sikkhā-  
padaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
hoti somanassasahagataṃ nānasampayuttaṃ, surāmeraya-  
majjapamādaṭṭhānā viramantassa yā tasmiṃ samaye surā-  
merayamajjapamādaṭṭhānā āraṭi virati paṭivirati veramaṇi  
akiriyaṃ akaraṇaṃ anajjhāpatti vetā-anatikkamo setughāto :  
idaṃ vuccati surāmerayamajjapamādaṭṭhānā veramaṇi  
sikkhāpadaṃ. Avasesā dhammā veramaṇiyā sampayuttā.

(b) Tattha katamaṃ surāmerayamajjapamādaṭṭhānaṃ  
veramaṇi sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ

<sup>1</sup> K. omits remaining . . . pe' . . . s.

<sup>2</sup> S<sup>d</sup> gives in full the three paragraphs corresponding to  
(a), (b) and (c) only, in the case of this and the next two  
sikkhāpadāni.

hoti somanassasahagataṃ ñāpasāmpayuttaṃ, surāmerayamajjapamādatṭhānā viramantassa yā tasmiṃ samaye cetanā sañcetanā sañcetayitattaṃ: idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c) Tattha katamaṃ surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāpasāmpayuttaṃ, surāmerayamajjapamādatṭhānā viramantassa phasso vedanā . . . paggāho avikkhepo: idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ.

(a\*) Tattha<sup>1</sup> katamaṃ surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāpasāmpayuttaṃ sasāṃkhārena . . . somanassasahagataṃ ñānavippayuttaṃ . . . somanassasahagataṃ ñānavippayuttaṃ sasāṃkhārena . . . upekhāsahagataṃ ñāpasāmpayuttaṃ, . . . upekhāsahagataṃ ñāpasāmpayuttaṃ sasāṃkhārena . . . upekhāsahagataṃ ñānavippayuttaṃ . . . upekhāsahagataṃ ñānavippayuttaṃ sasāṃkhārena, surāmerayamajjapamādatṭhānā viramantassa yā tasmiṃ samaye surāmerayamajjapamādatṭhānā ārati virati paṭivirati veramaṇī akiriyaṃ akaraṇaṃ anajjhāpatti velānatikkamo setughāto: idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ. Avasesā dhammā veramaṇiṃ sampayuttā.

(b\*) Tattha katamaṃ surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ ñānavippayuttaṃ sasāṃkhārena, surāmerayamajjapamādatṭhānā viramantassa yā tasmiṃ samaye cetanā sañcetanā sañcetayitattaṃ: idaṃ vuccati surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ. Avasesā dhammā cetanāya sampayuttā.

(c\*) Tattha katamaṃ surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekhāsahagataṃ ñānavippayuttaṃ sasāṃkhārena. surāmerayamajjapamādatṭhānā viramantassa phasso ve-

<sup>1</sup> S<sup>d</sup> inserts here the paragraph (a\*), p. 285, down to upekhāsahagataṃ ñānavippayuttaṃ sasāṃkhārena, and then continues surāmerayamajjapamādatṭhānā as above.



danā . . . paggāho avikkhepo : idaṃ vuccati surāmeraya-majjapamādatṭhānā veramaṇī sikkhāpadaṃ.

Pañca sikkhāpadāni : pāṇātipātā veramaṇī sikkhāpadaṃ, adinnādānā veramaṇī sikkhāpadaṃ, kāmesu micchācārā veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ, surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ.

(a) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ

hīnaṃ . . . pe<sup>1</sup> . . .

majjhimaṃ . . . pe . . .

pañītaṃ . . . pe . . .

chandādhigateyyaṃ . . . pe . . .

viriyādhigateyyaṃ . . . pe . . .

cittādhigateyyaṃ . . . pe . . .

vimāṇsādhigateyyaṃ . . .

chandādhigateyyaṃ hīnaṃ . . . majjhimaṃ . . . pañītaṃ

. . . viriyādhigateyyaṃ hīnaṃ . . . majjhimaṃ . . . pañī-

taṃ . . . cittādhigateyyaṃ hīnaṃ . . . majjhimaṃ . . .

pañītaṃ . . . vimāṇsādhigateyyaṃ hīnaṃ . . . majjhimaṃ

. . . pañītaṃ,<sup>2</sup> pāṇātipātā viramantassa yā tasmiṃ samaye

pāṇātipātā āraṭi virati paṭivirati veramaṇī akiriya āka-

raṇaṃ anajjhāpatti velā-anatikkamo setuḥhato : idaṃ vuc-

cati pāṇātipātā veramaṇī sikkhāpadaṃ. Avasesā dhammā

veramaṇiya sampayuttā.

(b) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ hīnaṃ . . .

majjhimaṃ . . . pañītaṃ, chandādhigateyyaṃ . . . viriyā-

dhigateyyaṃ . . . cittādhigateyyaṃ . . . vimāṇsādhiga-

teyyaṃ . . . chandādhigateyyaṃ hīnaṃ . . . majjhimaṃ

. . . pañītaṃ . . . viriyādhigateyyaṃ hīnaṃ . . . majjhi-

maṃ . . . pañītaṃ . . . cittādhigateyyaṃ hīnaṃ . . . maj-

jjhimaṃ . . . pañītaṃ . . . vimāṇsādhigateyyaṃ hīnaṃ . . .

majjhimaṃ . . . pañītaṃ, pāṇātipātā viramantassa yā

tasmiṃ samaye cetanā sañcetanā sañcetaṃyitattaṃ : idaṃ

vuccati pāṇātipātā veramaṇī sikkhāpadaṃ. Avasesā

dhammā cetanāya sampayuttā.

(c) Tattha katamaṃ pāṇātipātā veramaṇī sikkhāpadaṃ ?

<sup>1</sup> K. omits all . . . pe . . . See Dh. S. § 269.

<sup>2</sup> S<sup>d</sup> here omits the following, ending as under paragraph (c), p. 287, then reverting to (b) above, contracts the next 5 replies into one paragraph.

Yasmiñ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ nāṇasampayuttaṃ hīnaṃ . . .  
 majjhimaṃ . . . paṇītaṃ . . . chandādhīpateyyaṃ . . . viriyā-  
 dhīpateyyaṃ . . . cittaḍḍhipateyyaṃ . . . vīmaṇṣādhīpa-  
 teyyaṃ . . . chandādhīpateyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇītaṃ . . . viriyādhīpateyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇītaṃ . . . cittaḍḍhipateyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇītaṃ . . . vīmaṇṣādhīpateyyaṃ hīnaṃ . . . maj-  
 jhimaṃ . . . paṇītaṃ, pāṇātipātā viramantassa phasso  
 vedanā . . . paggāho avikkhepo : idaṃ vuccati pāṇātipātā  
 veramaṇī sikkhāpadaṃ.

(a\*—c\*) Tattha katamaṃ pāṇātipātā veramaṇī sikkhā-  
 padaṃ ?

Yasmiñ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ nāṇasampayuttaṃ sasaṃkhāreṇa  
 . . . somanassasahagataṃ nāṇavippayuttaṃ . . . somanas-  
 sahagataṃ nāṇavippayuttaṃ sasaṃkhāreṇa . . . upekhā-  
 sahagataṃ nāṇasampayuttaṃ . . . upekhāsahagataṃ nāṇasam-  
 payuttaṃ sasaṃkhāreṇa . . . upekhāsahagataṃ nāṇavip-  
 payuttaṃ . . . upekhāsahagataṃ nāṇavippayuttaṃ sasaṃ-  
 khāreṇa hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . . chan-  
 dādhīpateyyaṃ . . . viriyādhīpateyyaṃ . . . cittaḍḍhipa-  
 teyyaṃ . . .<sup>1</sup> chandādhīpateyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇītaṃ . . . viriyādhīpateyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇītaṃ, cittaḍḍhipateyyaṃ hīnaṃ . . . majjhimaṃ . . .  
 paṇītaṃ, pāṇātipātā viramantassa yā tasmīñ samaye pāṇā-  
 tipātā ārati virati paṭivirati veramaṇī akiriya akaraṇaṃ  
 anajjhāpatti velā-anatikkamo setughāto : idaṃ vuccati pāṇā-  
 tipātā veramaṇī sikkhāpadaṃ. Avasesā dhammā vera-  
 maṇiyā sampayuttā . . . pe . . . Avasesā dhammā cetanāya  
 sampayuttā . . . pe . . . phasso vedanā . . . paggāho avik-  
 khepo : idaṃ vuccati pāṇātipātā veramaṇī sikkhāpadaṃ.

(a) Tattha katamaṃ adinnādānā veramaṇī sikkhāpadaṃ  
 . . . kāmesu micchācārā veramaṇī sikkhāpadaṃ . . . musā-  
 vādā veramaṇī sikkhāpadaṃ . . . surāmerayamajjapamā-  
 daṭṭhānā veramaṇī sikkhāpadaṃ ?

Yasmiñ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ nāṇasampayuttaṃ hīnaṃ . . . maj-  
 jhimaṃ . . . paṇītaṃ . . . chandādhīpateyyaṃ . . . viriyādhī-  
 pateyyaṃ . . . cittaḍḍhipateyyaṃ . . . vīmaṇṣādhīpateyyaṃ . . .  
 chandādhīpateyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . .

<sup>1</sup> All texts omit vīmaṇṣādhīpateyyaṃ (in conjunction with  
 consciousness which is nāṇavippayuttaṃ).

viriyādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . .  
 cittādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . .  
 vīmaṇsādhipeyyaṃ hīnaṃ . . . majjhimaṃ . . . paṇītaṃ,  
 surāmerayamajjapamādatṭhānā viramantassa yā tasmiṃ  
 samaye surāmerayamajjapamādatṭhānā āraṭi virati paṭi-  
 virati veramaṇi akiriyaṃ akaraṇaṃ anajjhāpatti velā-ana-  
 tikkamo setuḡhāto: idaṃ vuccati surāmerayamajjapamā-  
 datṭhānā veramaṇi sikkhāpadaṃ. Avasesā dhammā vera-  
 maṇiyaṃ sampayuttā . . . pe . . . (b) avasesā dhammā  
 cetanāya sampayuttā . . . pe . . . (c) phasso vedanā . . .  
 paggāho avikkhepo: idaṃ vuccati surāmerayamajjapamā-  
 datṭhānā veramaṇi sikkhāpadaṃ.

(a\*) Tattha katamaṃ surāmerayamajjapamādatṭhānā  
 veramaṇi sikkhāpadaṃ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ nāṇasampayuttaṃ sasaṅkhārena  
 . . . somanassasahagataṃ nāṇavipayuttaṃ . . . somanassa-  
 sahagataṃ nāṇavippayuttaṃ sasaṅkhārena . . . upekhā-  
 sahagataṃ nāṇasampayuttaṃ . . . upekhāsahagataṃ nāṇa-  
 sampayuttaṃ sasaṅkhārena . . . upekhāsahagataṃ nāṇa-  
 vippayuttaṃ . . . upekhāsahagataṃ nāṇavippayuttaṃ sasaṃ-  
 khārena hīnaṃ . . . majjhimaṃ . . . paṇītaṃ . . . chandh-  
 ādhipeyyaṃ . . . viriyādhipeyyaṃ . . . cittādhipe-  
 teyyaṃ . . . chandhādhipeyyaṃ hīnaṃ . . . majjhimaṃ  
 . . . paṇītaṃ . . . viriyādhipeyyaṃ hīnaṃ . . . majjhi-  
 maṃ . . . paṇītaṃ . . . cittādhipeyyaṃ hīnaṃ . . . maj-  
 jhimaṃ . . . paṇītaṃ, surāmerayamajjapamādatṭhānā vira-  
 mantassa yā tasmiṃ samaye surāmerayamajjapamādatṭhānā  
 āraṭi virati paṭivirati veramaṇi akiriyaṃ akaraṇaṃ anaj-  
 jhāpatti velā-anatikkamo setuḡhāto: idaṃ vuccati surāme-  
 rayamajjapamādatṭhānā veramaṇi sikkhāpadaṃ. Avasesā  
 dhammā veramaṇiyaṃ sampayuttā . . . pe (b\*) . . . Avasesā  
 dhammā cetanāya sampayuttā . . . pe (c\*) . . . phasso  
 vedanā . . . paggāho avikkhepo: idaṃ vuccati surāmeraya-  
 majjapamādatṭhānā veramaṇi sikkhāpadaṃ.

Katame dhammā sikkhā?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti somanassasahagataṃ nāṇasampayuttaṃ rūpārammaṇaṃ  
 vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ'  
 ārabha, tasmiṃ samaye phasso<sup>1</sup> hoti . . . pe . . . avik-  
 khepo hoti: ime dhammā sikkhā.

<sup>1</sup> S<sup>d</sup> adds vedanā and omits pe.

Katame dhammā sikkhā ?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasāṃkhārena . . . somanassasahagataṃ ñāṇavippayuttaṃ . . . somanassasahagataṃ ñāṇavippayuttaṃ sasāṃkhārena . . . upekhāsahagataṃ ñāṇasampayuttaṃ . . . upekhāsahagataṃ ñāṇasampayuttaṃ sasāṃkhārena . . . upekhāsahagataṃ ñāṇavippayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasāṃkhārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā, yaṃ yaṃ vā paṇ' ārabha ; tasmīṃ samaye phasso hoti<sup>1</sup> . . . pe . . . avikkhepo hoti ; ime dhammā sikkhā.

Katame dhammā sikkhā ?

Yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti<sup>2</sup> . . . pe . . . arūpūpapattiyaṃ maggaṃ bhāveti . . . pe . . .<sup>3</sup> lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigātanaṃ pahānāya paṭhamāya bhūmiyā pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīññaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā sikkhā.

ABHIDHAMMA BHĀJANĪYAṂ.<sup>4</sup>

Pañca sikkhāpadāni : pāṇātipātā veramaṇī sikkhāpadaṃ, adinnādānā veramaṇī sikkhāpadaṃ, kāmesu micchācārā veramaṇī sikkhāpadaṃ, musāvādā veramaṇī sikkhāpadaṃ, surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ. Pañcannaṃ sikkhāpadānaṃ<sup>5</sup> kati kusalā kati akusalā kati avyākata . . . pe . . . kati saraṇā kati araṇā ?

Kusalā yeva. Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Vipākadhammadhammā. Anupādiṇṇupādāniyā. Asaṅkiliṭṭha - saṅkilesikā.

Savitakka-savicārā. Siyā pitisahagatā siyā sukhāsahagatā siyā upekhāsahagatā.

Neva dassanena na bhāvanāya pahātubbā, neva dassanena bhāvanāya pahātubbahetukā.

<sup>1</sup> So Sd.

<sup>2</sup> Sd gives nearly full text: the jhānas, and the arūpa-jhānaṃ : sabbaso ākiñcaññāyatanāṃ samatikkamma, &c., both ending as in preceding paragraph.

<sup>3</sup> K. omits pe.

<sup>4</sup> K. °bhājanīyaṃ.

<sup>5</sup> Sd : pañcasikkhāpadānaṃ.

Ācayagāmino. Neva sekhā nāsekhā. Parittā; parittārammaṇā; majjhimā. Aniyatā. Na vattabbā maggārammaṇā ti pi maggaḥetukā ti pi maggādhīpatino ti pi. Siyā uppanna siyā anuppannā, na vattabbā uppādinno ti.

Siyā atitā siyā anāgatā siyā paccuppannā. Paccuppannārammaṇā.

Siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā. Bahiddharammaṇā; anidassana-appaṭighā

Na hetū; sahetukā; hetusampayuttā; na vattabbā hetū ceva sahetukā cāti, sahetukā ceva na ca hetu, na vattabbā hetū ceva hetusampayuttā cāti, hetusampayuttā ceva na ca hetū; na hetū sahetukā. Sappaccayā; saṃkhatā; anidassanā; appaṭighā; arūpā; lokiyā; kenaci viññeyyā, kenaci na viññeyyā.

No āsavā; sāsavā; āsavavippayuttā, na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā; na vattabbā āsavā ceva āsavasampayuttā cāti pi, āsavasampayuttā ceva no ca āsavā ti pi; āsavavippayutta-sāsavā.

No saṃyojanā. . . . No ganthā. . . . No oghā. . . . No yogā. . . . No nīvaraṇā. . . . No parāmāsā. . . . Sārammaṇā.

No citta; cetasikā; cittasampayuttā; cittaṣaṣṭṭhā; cittaṣamutṭhānā; cittaṣaḥbhuno; cittaṇuparivattino; cittaṣaṣṭṭhā - samutṭhānā; cittaṣaṣṭṭhā - samutṭhānā - saḥbhuno; cittaṣaṣṭṭhā - samutṭhānā - samutṭhānā - parivattino.

Bahirā; no upādā;<sup>1</sup> anupādinā.

No upādānā.<sup>2</sup> . . . No kilesā. . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā. Na dassanena pahātabbāhetukā, na bhāvanāya pahātabbāhetukā.

Savitakka-savicārā. Siyā sappitika siyā appitika. Siyā pītisahagatā siyā na pītisahagatā. Siyā sukhasahagatā siyā na sukhasahagatā. Siyā upekkhāsahagatā siyā na upekkhāsahagatā.

Kāmāvacarā; na rūpāvacarā; na<sup>3</sup> arūpāvacarā; pariyāpannā. Aniyānikā; aniyatā. Sa-uttarā. Araṇa ti.

### PAÑHĀPUCCHAKAṆ.

#### SIKKHĀPADAVIBHAṆGO SAMATTO CUDDASAMO.<sup>4</sup>

<sup>1</sup> K: nupādā. S<sup>d</sup>: no' pādā.

<sup>2</sup> K: nupādānā. S<sup>d</sup>: no' pādānā. <sup>3</sup> S<sup>d</sup> omits na.

<sup>4</sup> S<sup>d</sup> omits Pañhāpucchakaṇ and samatto. K. omits cuddasamo. B. has niṭṭhito.

## XV.

## PAṬISAMBHIDĀVIBHAṆṬO.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipāṭisambhidā paṭibhāṇapaṭisambhidā.

Atthe ñāṇaṃ atthapaṭisambhidā. Dhamme ñāṇaṃ dhammapaṭisambhidā. Tatra<sup>1</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipāṭisambhidā Nāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipāṭisambhidā paṭibhāṇapaṭisambhidā.

Dukkhe ñāṇaṃ atthapaṭisambhidā. Dukkhasamudaye ñāṇaṃ dhammapaṭisambhidā. Dukkhanirodhe ñāṇaṃ atthapaṭisambhidā. Dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Tatra<sup>1</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipāṭisambhidā. Nāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā. Atthapaṭisambhidā dhammapaṭisambhidā niruttipāṭisambhidā paṭibhāṇapaṭisambhidā.

Hetumhi ñāṇaṃ dhammapaṭisambhidā. Hetuphale ñāṇaṃ atthapaṭisambhidā. Tatra<sup>2</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipāṭisambhidā. Nāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipāṭisambhidā paṭibhāṇapaṭisambhidā.

Ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yehi dhammehi te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipāṭisambhidā. Nāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

<sup>1</sup> Sd: *tattha, and always.*

<sup>2</sup> Sd: *yamhā dhammā.*

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Jarāmarañe ñāṇaṃ atthapaṭisambhidā. Jarāmarāṇasamudaye ñāṇaṃ dhammapaṭisambhidā. Jarāmarāṇanirodhe ñāṇaṃ atthapaṭisambhidā. Jarāmarāṇanirodhagā-  
... ñāṇaṃ dhammapaṭisambhidā. Tatra  
... ñāṇaṃ niruttipaṭisambhidā. Nāṇesu  
ñāṇaṃ paṭibhānapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Jātiyā ñāṇaṃ,<sup>1</sup> bhavē ñāṇaṃ, upādāṇe ñāṇaṃ, tanhāya ñāṇaṃ, vedanāya ñāṇaṃ, phasse ñāṇaṃ, saḷayatane ñāṇaṃ, nāmarūpe ñāṇaṃ, viññāṇe ñāṇaṃ,<sup>1</sup> saṅkhāresu ñāṇaṃ atthapaṭisambhidā. Saṅkhārasamudaye ñāṇaṃ dhammapaṭisambhidā. Saṅkhāranirodhe ñāṇaṃ atthapaṭisambhidā. Saṅkhāranirodhagāminiyaṃ paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Tattha katamā dhammapaṭisambhidā?

Idha bhikkhu dhammaṃ jānāti suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ<sup>2</sup> udānaṃ itivuttakaṃ jātaṃ abbhutadhammaṃ vedallaṃ:<sup>3</sup> ayaṃ vuccati dhammapaṭisambhidā. So tassa tass' eva bhāsitaṃ atthaṃ jānāti: ayaṃ imassa bhāsitaṃ attho, ayaṃ imassa bhāsitaṃ attho ti: ayaṃ vuccati atthapaṭisambhidā. Tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Nāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

SUTTANTABHĀJANIYAṃ.<sup>4</sup>

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye kāmāvacaraṃ kusalāṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā

<sup>1</sup> Sd inserts . . . pe . . .

<sup>2</sup> Sd: gāthā.

<sup>3</sup> The 'Navagaṇaṃ Buddhavacaṇaṃ.' See Vin. III., 8; M., I., 133; A. II., 7, 103, 108; P.P., 43, 62.

<sup>4</sup> Both K. and Sd: °bhājanīyaṃ.

pan' ārabbhā, tasmīy samaye phasso hoti . . . pe . . . avikkhepo hoti; ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ sasaṃkhārena . . . somanassasahagataṃ ñāṇavippayuttaṃ . . . somanassasahagataṃ ñāṇavippayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ ñāṇasampayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ ñāṇavippayuttaṃ sasaṃkhārena, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā pan' ārabbhā, tasmīy samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye rūpūpapattiya maggaṃ bhāveti, vivice' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati paṭhavikasīṇaṃ, tasmīy samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā . . . pe<sup>1</sup> . . .

<sup>1</sup> B. and K. omit . . . pe . . . S<sup>d</sup> here repeats the formula giving the second-fourth, with first-fifth Jhānas in one and the same reply.



Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye arūpūpapattiyaṃ maggaṃ bhāveti sabbaso ākiñcaññāyatanāṃ samatikkamma neva-saññā-nāsaññāyatanasaññāsahagataṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyaṃ tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena bhāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā kusalā?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡamiyaṃ dīṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyaṃ pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīññaṃ, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyaṃ tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena bhāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā . . . pe . . .<sup>1</sup>

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanasasahagataṃ dīṭṭhigatasampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ' ārabha, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā akusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyaṃ tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena bhāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

<sup>1</sup> B. and K. omit . . . pe . . .

Catasso paṭisambhidā : atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā akusalā?

Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ diṭṭhigatasampayuttaṃ sasaṃkhārena . . . somanassasahagataṃ diṭṭhigatavippayuttaṃ . . . somanassasahagataṃ diṭṭhigatavippayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ diṭṭhigatasampayuttaṃ . . . upekhāsahagataṃ diṭṭhigatavippayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ diṭṭhigatavippayuttaṃ . . . upekhāsahagataṃ diṭṭhigatavippayuttaṃ sasaṃkhārena . . . domanassasahagataṃ paṭighasampayuttaṃ . . . domanassasahagataṃ paṭighasampayuttaṃ sasaṃkhārena . . . upekhāsahagataṃ vicikicchāsampayuttaṃ . . . upekhāsahagataṃ uddhaccasampayuttaṃ, rūpārammaṇaṃ vā . . . pe . . . dhammārammaṇaṃ vā yaṃ yaṃ vā paṇ' ārabhha, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā akusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ rūpārammaṇaṃ, tasmīṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti upekhā hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, upekhindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmīṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sotaviññāṇaṃ uppannaṃ hoti

upekhāsahagataṃ saddārammaṇaṃ . . . ghānaviññāṇaṃ uppannaṃ hoti upekhāsahagataṃ gandhārammaṇaṃ . . . jivhāviññāṇaṃ uppaññaṃ hoti upekhāsahagataṃ rasārammaṇaṃ . . . kāyaviññāṇaṃ uppannaṃ hoti sukhasahagataṃ phoṭṭhabbārammaṇaṃ, tasmīṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, sukhaṃ hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, sukhindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmīṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākata ?

Yasmiṃ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā<sup>1</sup> vipākā manodhātu<sup>2</sup> uppannā hoti upekhāsahagatā, rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā yaṃ yaṃ vā pan' ārabhha, tasmīṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, upekhindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmīṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākata ?

Yasmiṃ samaye kāmāvacarassa kusalassa . . . vipākā manoviññādhātu uppannā hoti somanassasahagatā rūpārammaṇā vā . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabhha, tasmīṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmīṃ samaye aññe pi atthi paṭiccasamuppannā arūpino

<sup>1</sup> S<sup>d</sup> omits this word here only.      <sup>2</sup> Cf. Dh. S. §§ 445 foll.

dhammā: ime dhammā avyākata. Imesu dhammesu . . .  
pe . . . ñānesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṇ samaye kāmāvacarassa kusalassa . . . vipākā manoviññāṇadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . tasmīṇ samaye phasso hoti . . . upekhindriyaṇ hoti ye vā . . . arūpino dhammā: ime dhammā avyākata. Imesu dhammesu . . . pe . . . ñānesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṇ samaye kāmāvacarassa kusalassa kammassa katattā upacitattā vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā ñāṇasampayuttā . . . somanassasahagatā ñāṇasampayuttā sasaṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇavippayuttā sasaṅkhārena, rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā paṇ' ārabba, tasmīṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākata. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesāṇ dhammāṇaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakāniti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṇ samaye rūpūpapattiyaṇ maggaṇ bhāveti, vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhāṇaṇ upasampajja viharati paṭhavikasaṇaṇ, tasmīṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusala. Tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṇ vivicc' eva kāmehi . . . pe . . . paṭhamaṇ jhāṇaṇ upasampajja viharati paṭhavikasaṇaṇ; tasmīṇ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākata. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesāṇ dhammāṇaṇ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena

ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.<sup>1</sup>

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye arūpūpapattiyaṃ maggaṃ bhāveti sabbaso ākiṇcaṇṇāyatanāṃ samatikkamma neva-saññā-nāsaṇṇāyatanasaṇṇāsahagataṃ, sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso ākiṇcaṇṇāyatanāṃ samatikkamma neva-saññā-nāsaṇṇāyatanasaṇṇāsahagataṃ sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati; tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyaṃ tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacaya-gāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyaṃ pattiyaṃ, vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ, tasmīṃ samaye phasso hoti, . . . pe . . . avikkhepo hoti: ime dhammā kusalā. Tass' eva lokuttarassa kusalassa jhānassa katattā bhāvitattā vipākaṃ vivicc' eva kāmehi . . . pe . . . paṭhamāṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhīṇaṃ suññataṃ; tasmīṃ samaye phasso hoti . . . pe . . . avikkhepo hoti: ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyaṃ tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti: imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhānapaṭisambhidā.<sup>2</sup>

Tisso paṭisambhidā: atthapaṭisambhidā niruttipaṭisambhidā paṭibhānapaṭisambhidā.

<sup>1</sup> There is no sign in any of the texts that the remaining Jhānas are here to be taken as read.

<sup>2</sup> S<sup>d</sup> adds . . . pe . . .

Katame dhammā avyākata?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā cakkhuviññāṇaṃ uppannaṃ hoti upekhāsahagatā rūpārammaṇaṃ . . . pe<sup>1</sup> . . . sotaviññāṇaṃ uppannaṃ hoti upekhāsahagatā saddārammaṇaṃ . . . pe . . . ghānaviññāṇaṃ uppannaṃ hoti upekhāsahagatā gandhārammaṇaṃ ; . . . pe . . . jivhāviññāṇaṃ uppannaṃ hoti upekhāsahagatā rasārammaṇaṃ . . . pe . . . kāyaviññāṇaṃ uppannaṃ hoti dukkhasahagatā phoṭṭhabbārammaṇaṃ, tasmīṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, dukkhaṃ hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, dukkhindriyaṃ hoti, jīvitindriyaṃ hoti, ye vā pana tasmīṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye akusalassa kammassa katattā upacitattā vipākā manodhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā . . . pe . . . manoviññānadhātu uppannā hoti upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṃ yaṃ vā pan' ārabba, tasmīṃ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittassa ekaggatā hoti, manindriyaṃ hoti, upekhindriyaṃ hoti, jīvitindriyaṃ hoti ye vā pana tasmīṃ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yāya niruttiyā tesāṃ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajotakānīti, ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṃ samaye manodhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekhāsahagatā

<sup>1</sup> K. omits pe. S<sup>d</sup> has it here only.

rūpārammaṇā vā . . . pe . . . phoṭṭhabbārammaṇā vā . . . pe<sup>1</sup> . . . manoviññānadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā . . . pe . . . manoviññānadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā upekhāsahagatā rūpārammaṇā vā . . . pe . . . dhammārammaṇā vā yaṇ yaṇ vā paṇ' ārabba, tasmīṇ samaye phasso hoti, vedanā hoti, saññā hoti, cetanā hoti, cittaṇ hoti, vitakko hoti, vicāro hoti, upekhā hoti, cittassa ekaggatā hoti, viriyindriyaṇ hoti, samādhindriyaṇ hoti, manindriyaṇ hoti, upekhindriyaṇ hoti, jvitindriyaṇ hoti ye va pana tasmīṇ samaye aññe pi atthi paṭiccasamuppannā arūpino dhammā : ime dhammā avyākata. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya niruttiyā tesāṇ dhammāṇaṇ paññatti hoti ; tatra dhammaniruttābhilāpe ñāṇaṇ niruttipaṭisambhidā. Yena ñāṇena tāni ñāṇāni jānāti : imāni ñāṇāni idam atthajo-takānīti, ñāṇesu ñāṇaṇ paṭibhāṇapaṭisambhidā.

Tisso paṭisambhidā : atthapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā.

Katame dhammā avyākata?

Yasmiṇ samaye manoviññānadhātu uppannā hoti kiriyā neva kusalā nākusalā na ca kammavipākā somanassasahagatā ñāṇasampayuttā . . . pe . . . somanassasahagatā ñāṇasampayuttā sasaṅkhārena . . . somanassasahagatā ñāṇavippayuttā . . . somanassasahagatā ñāṇavippayuttā sasaṅkhārena . . . , upekhāsahagatā ñāṇasampayuttā . . . upekhāsahagatā ñāṇasampayuttā sasaṅkhārena . . . upekhāsahagatā ñāṇavippayuttā . . . upekhāsahagatā ñāṇavippayuttā sasaṅkhārena . . . rūpāvacaraṇ jhānaṇ bhāveti<sup>3</sup> kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, vivice' eva kāmehi . . . paṭhamāṇ . . . dutiyaṇ . . . tatiyaṇ . . . catutthaṇ . . . paṭhamāṇ . . . pañcamaṇ jhānaṇ upasampajja viharati pathavikaṣiṇaṇ . . . arūpāvacaraṇ jhānaṇ bhāveti kiriyaṇ neva kusalaṇ nākusalaṇ na ca kammavipākaṇ diṭṭhadhammasukhavihāraṇ, sabbaso ākiñcaññāyatanaṇ samatikkamma neva-saññā-nāsaññāyatana-saññāsahagataṇ, sukhassa ca pahānā . . . pe . . . catutthaṇ jhānaṇ upasampajja viharati ; tasmīṇ samaye phasso hoti . . . pe . . . avikkhepo hoti : ime dhammā avyākata. Imesu dhammesu ñāṇaṇ atthapaṭisambhidā. Yāya nirut-

<sup>1</sup> K and B. give this answer in full.

<sup>2</sup> S<sup>d</sup> omits the next six lines, continuing at sabbaso, &c.

tiyā tesañ dhammānaṃ paññatti hoti, tatra dhammaniruttābhilāpe nānaṃ niruttipatisambhidā. Yena nānena tāni nānāni jānāti: imāni nānāni idam atthajotakāniti, nānesu nānaṃ paṭibhānapatisambhidā.

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipatisambhidā paṭibhānapatisambhidā.

Tisso paṭisambhidā kāmāvacarakusalato<sup>1</sup> catūsu nāna-sampayuttesu cittuppādesu, kiriyato catūsu nānasampayuttesu cittuppādesu uppajjanti. Atthapaṭisambhidā etesu ceva uppajjati catūsu ca maggesu catūsu ca phalesu uppajjati.

#### ABHIDHAMMA BHĀJANIYAY.<sup>2</sup>

Catasso paṭisambhidā: atthapaṭisambhidā dhammapaṭisambhidā niruttipatisambhidā paṭibhānapatisambhidā. Catunnaṃ paṭisambhidānaṃ kati kusalā kati akusalā kati avyakatā . . . pe . . . kati saraṇā kati araṇā?

Siyā kusalā siyā avyakatā.

Siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Tisso paṭisambhidā siyā vipākadhammadhammā siyā nevavipāka-na-vipākadhammadhammā; atthapaṭisambhidā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā. Tisso paṭisambhidā anupādinṇupādāniyā; atthapaṭisambhidā siyā anupādinṇupādāniyā siyā anupādinṇa-anupādāniyā.

Tisso paṭisambhidā asaṅkiliṭṭha-saṅkilesikā,<sup>3</sup> atthapaṭisambhidā siyā asaṅkiliṭṭha-saṅkilesikā siyā asaṅkiliṭṭha-saṅkilesikā.

Tisso paṭisambhidā savitakka-savicārā, atthapaṭisambhidā siyā savitakka-savicārā siyā avitakka-vicāramattā siyā avitakka-avicārā. Siyā pītisahagatā siyā sukhasahagatā siyā upekkhāsahagatā.

Neva dassanena na bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbahetukā.

Tisso paṭisambhidā siyā ācayagāminiyo<sup>4</sup> siyā neva ācayagāminiyo na apacayagāminiyo; atthapaṭisambhidā

<sup>1</sup> S<sup>d</sup>: kāmāvacaraṃ kusalato.

<sup>2</sup> K: °bhājanīyaṃ.

<sup>3</sup> S<sup>d</sup> adds asaṅkiliṭṭha-saṅkilesikā, omitting the rest of the sentence.

<sup>4</sup> B. and K. have the masculine plural throughout: °gāmino.



siyā ācayagāmini siyā apacayagāmini siyā neva ācayagāmini na apacayagāmini. Tisso paṭisambhidā neva sekhā<sup>1</sup> nāsekhā, atthapaṭisambhidā siyā sekhā siyā asekhā siyā neva sekhā nāsekhā.

Tisso paṭisambhidā parittā; atthapaṭisambhidā siyā parittā siyā appamāṇā. Niruttipaṭisambhidā parittārammaṇā; tisso paṭisambhidā siyā parittārammaṇā siyā mahaggaṭārammaṇā siyā appamāṇārammaṇā. Tisso paṭisambhidā majjhimā, atthapaṭisambhidā siyā majjhimā, siyā paṇitā. Tisso paṭisambhidā aniyatā; atthapaṭisambhidā siyā sammattaniyatā siyā aniyatā.

Niruttipaṭisambhidā na vattaḃbā maggārammaṇā ti pi maggaḥetukā ti pi maggaḍḍhipatini<sup>2</sup> ti pi; atthapaṭisambhidā na maggārammaṇā, siyā maggaḥetukā siyā maggaḍḍhipatini<sup>3</sup> siyā na vattaḃbā maggaḥetukā ti pi maggaḍḍhipatini ti pi; dve paṭisambhidā siyā maggārammaṇā, na maggaḥetukā siyā maggaḍḍhipatiniyo<sup>4</sup> siyā na vattaḃbā maggārammaṇā ti pi maggaḍḍhipatiniyo<sup>4</sup> ti pi.

Tisso paṭisambhidā siyā uppannā siyā anuppannā na vattaḃbā uppāḍḍiniyo<sup>5</sup> ti; atthapaṭisambhidā siyā uppannā siyā anuppannā siyā uppāḍḍini.

Siyā atitā siyā anāgatā siyā paccuppannā. Niruttipaṭisambhidā paccuppannārammaṇā; dve paṭisambhidā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā; atthapaṭisambhidā siyā atitārammaṇā siyā anāgatārammaṇā siyā paccuppannārammaṇā siyā na vattaḃbā atitārammaṇā ti pi anāgatārammaṇā ti pi paccuppannārammaṇā ti pi.

Siyā ajjhata siyā bahiddhā siyā ajjhatabhiddhā. Niruttipaṭisambhidā bahiddhārammaṇā; tisso paṭisambhidā siyā ajjhata siyā ajjhataṭārammaṇā siyā bahiddhārammaṇā siyā ajjhatabhiddhārammaṇā. Anidassana-appaṭighā.

Hetū, sahetukā, hetusampayuttā, hetū ceva sahetukā ca, hetū ceva hetusampayuttā ca, na vattaḃbā na hetū sahetukā ti pi na hetū ahetukā ti pi. Sappaccayā; saṅkhatā; anidassanā; appaṭighā; arūpā. Tisso paṭisambhidā lokiyā; atthapaṭisambhidā siyā lokiyā siyā lokuttarā. Kenaci viññeyyā kenaci na viññeyyā.

No āsavā. Tisso paṭisambhidā sāsavā; atthapaṭisambhidā siyā sāsavā siyā anāsavā. Āsavavippayuttā. Tisso

<sup>1</sup> B., K. and S<sup>d</sup> have this plural.

<sup>2</sup> K: 'patino. <sup>3</sup> So S<sup>d</sup> and K. <sup>4</sup> B. and K.: °patino.

<sup>5</sup> B. and K.: uppāḍḍino.

paṭisambhidā na vattabbā āsavā ceva sāsavā cāti, sāsavā ceva no ca āsavā ; atthapaṭisambhidā na vattabbā āsavā ceva sāsavā cāti, siyā sāsavā ceva no ca āsavā, siyā na vattabbā sāsavā ceva no ca āsavā ti. Na vattabbā āsavā ceva āsavasampayuttā cāti pi āsavasampayuttā ceva no ca āsavā ti pi. Tisso paṭisambhidā āsavavippayutta-sāsavā ; atthapaṭisambhidā siyā āsavavippayutta sāsavā siyā āsavavippayutta-anāsavā.<sup>1</sup>

No saṃyojanā. . . . No ganthā. . . . No oghā. . . . No yogā. . . . No nīvaraṇā. . . . No parāmāsā. . . . Sārammaṇā.

No cittā ; cetasikā ; cittasampayuttā ; cittasaṃsaṭṭhā ; cittasamutṭhānā ; cittasahabhuno ; cittaṇuparivattino ; cittasaṃsaṭṭha - samutṭhānā ; cittasaṃsaṭṭha - samutṭhāna-sahabhuno, cittasaṃsaṭṭha-samutṭhānāṇuparivattino. Bā-hirā ; no upādā<sup>2</sup> ; anupādiṇṇā.

No upādānā.<sup>3</sup> . . .

No kilesā. . . .

Na dassanena pahātabbā, na bhāvanāya pahātabbā ; na dassanena pahātabbahetukā, na bhāvanāya pahātabbahetukā.

Tisso paṭisambhidā savitakkā ; atthapaṭisambhidā siyā savitakkā siyā avitakkā. Tisso paṭisambhidā savicārā ; atthapaṭisambhidā siyā savicārā siyā avicārā. Siyā sap-pitikkā siyā appitikkā. Siyā pitisahagatā siyā na pitisaha-gatā. Siyā sukhāsahagatā siyā na sukhāsahagatā. Siyā upekkhāsahagatā,<sup>4</sup> siyā na upekkhāsahagatā.

Tisso paṭisambhidā kāmāvacarā ; atthapaṭisambhidā siyā kāmāvacarā siyā na kāmāvacarā. Na rūpāvacarā. Na arūpāvacarā. Tisso paṭisambhidā pariyāpannā ; attha-paṭisambhidā siyā pariyāpannā siyā apariyāpannā. Tisso paṭisambhidā aniyyānikā : atthapaṭisambhidā siyā niyyā-nikā siyā aniyyānikā. Tisso paṭisambhidā aniyatā ; attha-paṭisambhidā siyā niyatā siyā aniyatā. Tisso paṭisambhidā sa-uttarā ; atthapaṭisambhidā siyā sa-uttarā siyā anuttarā. Araṇā ti.

PAÑHĀPUCCHAKAJ.<sup>5</sup>

PAṬISAMBHIDĀVIBHAṆGO SAMMATTO PANNARASAMO.<sup>6</sup>

<sup>1</sup> S<sup>d</sup> has . . . pe . . . here.

<sup>2</sup> K. and Sp : nupādā.

<sup>3</sup> K. and S<sup>d</sup> : nupādānā.

<sup>4</sup> S<sup>d</sup> omits these two words.

<sup>5</sup> S<sup>d</sup> omits.

<sup>6</sup> K. omits pannarasamo. S<sup>d</sup> omits samatto. B. substitutes niṭṭhito.

## XVI.

NĀṆAVIBHAṆGO.

(Mātikā.)

Ekavidhena nāṇavatthu :

Pañcaviññāṇā  
 na hetu  
 ahetukā  
 hetuvippayuttā  
 sappaccayā  
 saṅkhatā  
 arūpā  
 lokiyā  
 sāsavā  
 saṅyojaniyā  
 ganthaniyā  
 oghaniyā  
 yoganiyā  
 nīvaraniyā  
 parāmatṭhā  
 upādāniyā  
 saṅkilesikā  
 avyākātā  
 sārammaṇā  
 acetasikā  
 vipākā  
 upādiṇṇ' upādāniyā  
 asaṅkilittha-saṅkilesikā  
 na savitakka-savicārā  
 na avitakka-vicāramattā  
 avitakka-avicārā  
 na pītisahagatā  
 neva dassanena na bhāvanāya pahātabbā  
 neva dassanena na bhāvanāya pahātabbāhetukā  
 neva ācayagāmino na apacayagāmino

neva sekhā nāsekhā  
 parittā  
 kāmavacarā  
 na rūpāvacarā  
 na arūpāvacarā  
 pariyāpannā  
 no apariyāpannā  
 aniyatā<sup>1</sup>  
 aniyyānikā  
 uppannamanoviññāṇa-viññeyyā<sup>2</sup>  
 aniccā  
 jarābhibhūtā.

Pañca viññāṇā

uppannavatthukā uppannārammaṇā  
 pure-jātavatthukā pure-jātārammaṇā  
 ajjhattikavatthukā bāhirārammaṇā  
 asambhinnavatthukā asambhinnārammaṇā  
 nānāvattukā nānārammaṇā  
 na<sup>3</sup> aññamaññassa gocaravisayaṃ paccanubhonti  
 na asamannāhārā uppajjanti  
 na amanasikārā uppajjanti  
 na abbokinṇā uppajjanti  
 na apubbayaṃ acarimaṃ uppajjanti  
 na aññamaññassa samanantarā uppajjanti.

Pañca viññāṇā anābhogā.

Pañcahi viññāṇehi na kañci<sup>4</sup> dhammaṃ paṭivijānāti  
 aññatra abhinipātāmatā.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kañci  
 dhammaṃ paṭivijānāti.

Pañcahi viññāṇehi na kañci<sup>5</sup> iriyāpathaṃ kappeti.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kañci<sup>5</sup> iriyā-  
 pathaṃ kappeti.

Pañcahi viññāṇehi na kāyakammaṃ na vacīkammaṃ  
 paṭṭhapeti.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kāyakam-  
 maṃ na vacīkammaṃ paṭṭhapeti.

Pañcahi viññāṇehi na kusālākusalaṃ dhammaṃ samā-  
 diyati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na kusālā-  
 kusaḷaṃ dhammaṃ samādiyati.

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> B. uppannāmanoviññāṇa°.

<sup>3</sup> S<sup>d</sup> omits na.

<sup>4</sup> So S<sup>d</sup>, but kiñci in next sentence. B: kiñci.

<sup>5</sup> S<sup>d</sup> and B: kiñci.

Pañcahi viññāṇehi na samāpajjati na vuṭṭhāti.

Pañcannaṃ viññāṇānaṃ samanantarā pi na samāpajjati na vuṭṭhāti.

Pañcahi viññāṇehi na cavati na upapajjati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na cavati na upapajjati.

Pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na supati na paṭibujjhati na supinaṃ passati.

Yāthāvakavatthuvibhāvanā<sup>1</sup> paññā.

Evam ekavidhena ñāṇavatthū.

Duvidhena ñāṇavatthū :

lokiyā }  
lokuttarā } paññā,  
kenaci viññeyyā }  
kenaci na viññeyyā } paññā,  
sāsava }  
anāsava } paññā,  
āsavavippayutta-sāsavā }  
āsavavippayutta-anāsavā } paññā,  
saṃyojanīyā }  
asaṃyojanīyā } paññā,<sup>2</sup>  
saṃyojanavippayutta-saṃyojanīyā }  
saṃyojanavippayutta-asaṃyojanīyā } paññā,  
ganthaniyā }  
aganthaniyā } paññā,<sup>2</sup>  
ganthavippayutta-ganthaniyā }  
ganthavippayutta-aganthaniyā } paññā,  
oghaniyā }  
anoghaniyā } paññā,  
oghavippayutta-oghaniyā }  
oghavippayutta-anoghaniyā } paññā,  
yoganiyā }  
ayoganiyā } paññā,<sup>3</sup>  
yogavippayutta-yoganiyā }  
yogavippayutta-ayoganiyā } paññā,  
nīvaraniyā }  
anīvaraniyā } paññā,<sup>3</sup>  
nīvaranavippayutta-nīvaraniyā }  
nīvaranavippayutta-anīvaraniyā } paññā,

<sup>1</sup> S<sup>d</sup> : yāvāthākaavatthū°, but cf. p. 322. K : yāthāvatthavibhāvanā.

<sup>2</sup> S<sup>d</sup> omits this alternative.

<sup>3</sup> So also S<sup>d</sup>.

parāmaṭṭhā )  
 aparāmaṭṭhā ) paññā,<sup>1</sup>  
 parāmāsavippayutta-parāmaṭṭhā )  
 parāmāsavippayutta-aparāmaṭṭhā ) paññā,  
 upādiṇṇā )  
 anupādiṇṇā ) paññā,  
 upādāniyā )  
 anupādāniyā ) paññā,  
 upādānavippayutta-upādāniyā )  
 upādānavippayutta-anupādāniyā ) paññā,  
 saṅkilesikā )  
 asaṅkilesikā ) paññā,  
 kilesavippayutta-saṅkilesikā )  
 kilesavippayutta-asaṅkilesikā ) paññā,  
 savitakkā )  
 avitakkā ) paññā,  
 savicārā )  
 avicārā ) paññā,  
 sappītikā )  
 appītikā ) paññā,  
 pītisahagatā )  
 na pītisahagatā ) paññā,<sup>1</sup>  
 sukhāsahagatā )  
 na sukhāsahagatā ) paññā,  
 upekhāsahagatā )  
 na upekhāsahagatā ) paññā,  
 kāmāvacarā )  
 na kāmāvacarā ) paññā,  
 rūpāvacarā )  
 na rūpāvacarā ) paññā,  
 arūpāvacarā )  
 na arūpāvacarā ) paññā,  
 pariyaṇṇā )  
 aparīyaṇṇā ) paññā,  
 niyyānikā )  
 anīyyānikā ) paññā,  
 niyatā )  
 aniyatā ) paññā,  
 sa-uttarā )  
 anuttarā ) paññā,  
 atthajāpikā )  
 jāpitatthā ) paññā,

Evay) duvidhena ñāṇavatthu.

<sup>1</sup> S<sup>d</sup> omits this alternative.

Tividhena ñāṇavatthu :

cintāmayā <sup>1</sup>	}	paññā,
sutamayā		
bhāvanāmayā		
dānamayā	}	paññā,
sīlamayā		
bhāvanāmayā		
adhisīle	}	paññā,
adhicitte <sup>2</sup>		
adhipaññāya		
āyakoṣallaṇ	}	
apāyakoṣallaṇ		
upāyakoṣallaṇ		
vipākā	}	paññā,
vipākadhammadhammā		
neva-vipāka-na-vipākadhammadhammā		
upādiṇṇupādāniyā	}	paññā,
anupādiṇṇupādāniyā		
anupādiṇṇā-anupādāniyā		
savitakka-savicārā	}	paññā,
avitakka-vicaramattā		
avitakka-avicārā		
pīṭisahagatā	}	paññā,
sukhasahagatā		
upekhasahagatā		
ācāyagāminī	}	paññā,
apacāyagāminī		
neva ācāyagāminī na apacāyagāminī		
sekhā	}	paññā,
asekhā		
neva sekhā nāsekhā		
parittā	}	paññā,
mahaggaṭṭā		
appamaṇā		
parittārammaṇā	}	paññā,
mahaggaṭṭārammaṇā		
appamaṇārammaṇā		
maggārammaṇā	}	paññā,
maggahetukā		
maggādhīpatinī		
uppaññā	}	paññā,
anuppannā		
uppadinī		

<sup>1</sup> S<sup>d</sup> : cittāmayā.

<sup>2</sup> S<sup>o</sup> : adhicittena.

atitā )  
 anāgatā paññā,  
 paccuppaññā )  
 atitārammaṇa  
 anāgatārammaṇa ) paññā,  
 paccuppaññārammaṇa )  
 ajjhata )  
 bahiddhā paññā,  
 ajjhatabhiddhā )  
 ajjhataārammaṇa )  
 bahiddhārammaṇa ) paññā.  
 ajjhatabhiddhārammaṇa )

Savitakka-savicāra paññā :

atthi { vipākā  
 vipākadhammadhammā  
 (neva-vipāka-na-vipākadhammadhammā.  
 atthi { upādiṇṇupādāniyā  
 anupādiṇṇupādāniyā  
 (anupādiṇṇa-anupādāniyā,  
 atthi { pītisahagatā  
 sukkasahagatā  
 (upekhasahagatā,  
 atthi { ācayagāmini  
 apacayagāmini  
 (neva ācayagāmini na apacayagāmini,  
 atthi { sekhā  
 asekhā  
 (neva sekhā nāsekhā,  
 atthi { parittā  
 mahaggatā  
 appamāṇā,  
 atthi { parittārammaṇa  
 mahaggatārammaṇa  
 (appamāṇārammaṇa,  
 atthi { maggārammaṇa  
 maggabhetukā  
 (maggādhipatini,  
 atthi { uppannā  
 anuppannā  
 (uppadini,  
 atthi { atitā  
 anāgatā  
 (paccuppannā,



- atthi { atitārammaṇā  
anāgatārammaṇā  
paccuppannārammaṇā,  
atthi { ajjhattā  
bahiddhā  
ajjhattabahiddhā,  
atthi { ajjhattārammaṇā  
bahiddhārammaṇā  
ajjhattabahiddhārammaṇā.

Avitakka-vicāramattā paññā :

- atthi { vipākā  
vipākadhammadhammā  
(neva-vipāka-na-vipākadhammadhammā,  
atthi { upādiṇṇupādāniyā  
anupādiṇṇupādāniyā  
(anupādiṇṇa-anupādāniyā,  
atthi { ācayagāminī  
apacayagāminī  
(neva ācayagāminī na apacayagāminī,  
atthi { sekhā  
asekhā  
(neva sekhā nāsekhā,  
atthi { uppannā  
anuppannā  
(uppādinī,  
atthi { atitā  
anāgatā  
(paccuppannā,  
atthi { ajjhattā  
bahiddhā  
(ajjhattabahiddhā.

Avitakka-avicārā paññā :

- atthi { vipākā  
vipākadhammadhammā  
(neva-vipāka-na-vipākadhammadhammā,  
atthi { upādiṇṇupādāniyā  
anupādiṇṇupādāniyā  
(anupādiṇṇa-anupādāniyā,  
atthi { pītisahagatā  
sukhasahagatā  
(upekhāsahagatā,  
atthi { ācayagāminī  
apacayagāminī  
(neva ācayagāminī na apacayagāminī,

- atthi (sekhā  
asekhā  
neva sekhā nāsekhā,  
parittārammaṇā  
atthi mahaggaṭārammaṇā  
appamānārammaṇā,  
maggārammaṇā  
atthi maggaḥetukā  
maggāḍhipatinī,  
uppannā  
atthi anuppannā  
uppadinī,  
atitā  
atthi anāgatā  
paccuppannā,  
atitārammaṇā  
atthi anāgaṭārammaṇā  
paccuppannārammaṇā,  
ajjhata  
atthi bahiddhā  
ajjhatabhiddhā,  
ajjhataṭārammaṇā  
atthi bahiddhārammaṇā  
ajjhatabhiddhārammaṇā.

Pītisahagatā paññā . . . pe<sup>1</sup> . . . sukhasaḥagatā paññā :

- atthi (vipākā  
vipākadhammadhammā  
neva vipāka-na-vipākadhammadhammā,  
upādāṇṇupādāṇiyā  
atthi anupādāṇṇupādāṇiyā  
anupādāṇṇa-anupādāṇiyā,  
savitakka-savicāra  
atthi avitakka-vicāramattā  
avitakka-avicāra,  
ācayagāminī  
atthi apacayagāminī  
neva ācayagāminī na apacayagāminī,  
sekhā  
atthi asekhā  
neva sekhā nāsekhā,  
parittā  
atthi mahaggaṭā  
appamāṇā,

<sup>1</sup> B. and K. omit . . . pe . . .

- atthi { parittārammaṇā  
mahaggatārammaṇā  
appamāṇārammaṇā,  
atthi { maggārammaṇā  
maggahetukā  
maggādhīpatinī,  
atthi { uppannā  
anuppannā  
uppādinī,  
atthi { atitā  
anāgatā  
paccuppannā,  
atthi { atitārammaṇā  
anāgatārammaṇā  
paccuppannā,  
atthi { ajjhata  
bahiddhā  
ajjhatabahiddhā,  
atthi { ajjhatarammaṇā  
bahiddhārammaṇā  
ajjhatabahiddhārammaṇā.

Upekkhāsahagatā paññā :

- atthi { vipākā  
vipākadhammadhammā  
(neva-vipāka-na-vipākadhammadhammā,  
atthi { upādiṇṇupādāniyā  
anupādiṇṇupādāniyā  
(anupādiṇṇa-anupādāniyā,  
atthi { ācayagāminī  
apacayagāminī  
(neva ācayagāminī na apacayagāminī,  
atthi { sekhā  
asekhā  
(neva sekhā nāsekhā,  
atthi { parittā  
mahaggatā  
appamāṇā,  
atthi { parittārammaṇā  
mahaggatārammaṇā  
appamāṇārammaṇā,  
atthi { maggārammaṇā  
maggahetukā  
(maggādhīpatinī,

atthi { uppannā  
 anuppannā  
 uppādinī,  
 atītā  
 atthi - anāgatā  
 paccuppannā,  
 atītārammaṇā  
 atthi - anāgatārammaṇā  
 paccuppannārammaṇā,  
 ajjhata  
 atthi - bahiddhā  
 ajjhatabahiddhā,  
 ajjhātārammaṇā  
 atthi - bahiddhārammaṇā  
 ajjhatabahiddhārammaṇā.

Evam tividhena ñāṇavatthu.

Catubbidhena ñāṇavatthu :

kammassakataṃ	}	ñāṇaṃ,
saccānulomikaṃ		
maggasamaṃgissa		
phalasamaṃgissa		
dukkhe	}	ñāṇaṃ,
dukkhasamudaye		
dukkhanirodhe		
dukkhanirodhagāminiyā paṭipadāya		
kāmaṇvacarā	}	paññā,
rūpāvacarā		
arūpāvacarā		
apariyāpannā		
dhamme	}	ñāṇaṃ.
anvaye		
paricce		
sammati		

Atthi paññā :

{ ācayāya no apacayāya  
 apacayāya no ācayāya  
 ācayāya ceva apacayāya ca  
 neva ācayāya no apacayāya :  
 nibbidāya no paṭivedhāya  
 paṭivedhāya no nibbidāya  
 nibbidāya ceva paṭivedhāya ca  
 neva nibbidāya no paṭivedhāya :

hānabhāgini	}	paññā,
ṭhitibhāgini		
visesabhāgini		
nibbedhabhāgini		
catasso paṭisambhidā,		
catasso paṭipadā, <sup>1</sup>		
cattāri ārammaṇāni,		
jarāmarañe	}	ñāṇaṇ, <sup>2</sup>
jarāmarañasamudaye		
jarāmarañanirodhe		
jarāmarañanirodhagāminiyā paṭipadāya		
jātiyā ñāṇaṇ . . . pe <sup>3</sup> . . .		
bhave ñāṇaṇ . . . pe . . .		
upādāne ñāṇaṇ . . . pe . . .		
taṇhāya ñāṇaṇ . . . pe . . .		
vedanāya ñāṇaṇ . . . pe . . .		
phassee ñāṇaṇ . . . pe . . .		
saḷāyatane ñāṇaṇ . . . pe . . .		
nāmarūpe ñāṇaṇ . . . pe . . .		
viññāṇe ñāṇaṇ . . . pe . . .		
saṅkhāresu	}	ñāṇaṇ.
saṅkhārasamudaye		
saṅkhāranirodhe		
saṅkhāranirodhagāminiyā paṭipadāya		

Evay catubbidhena ñāṇavatthu.

Pañcavidhena ñāṇavatthu :

pañcaṇṇiko sammāsamādhi

pañcañāṇiko sammāsamādhi.<sup>4</sup>

Evay pañcavidhena ñāṇavatthu.

Chabbidhena ñāṇavatthu :

chasu abhiññāsu paññā.<sup>5</sup>

Evay chabbidhena ñāṇavatthu.

Sattavidhena ñāṇavatthu :

satta sattari<sup>6</sup> ñāṇavatthūni.

Evay sattavidhena ñāṇavatthu.

<sup>1</sup> S<sup>d</sup> omits these.

<sup>2</sup> Cf. S. II, 56-59.

<sup>3</sup> K. omits pe throughout.

<sup>4</sup> S<sup>d</sup> inverts the order of these two groups, but not below (p. 334).

<sup>5</sup> K. omits paññā.

<sup>6</sup> B: sattati. Cf. S. II, 59, 60.

Atṭhavidhena ñāṇavatthu :

catūsu<sup>1</sup> maggesu, catūsu<sup>1</sup> phalesu paññā.  
Evaṃ atṭhavidhena ñāṇavatthu.

Navavidhena ñāṇavatthu :

navasu anupubbavīhārasamāpattisu paññā.  
Evaṃ navavidhena ñāṇavatthu.

Dasavidhena ñāṇavatthu :

dasa tathāgatassa tathāgatabālāni, yehi balehi  
samannāgato Tathāgato āsabhaṭṭhānaṃ paṭi-  
jānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ  
pavatteti.

Katamāni dasa ?

Idha Tathāgato ṭhānaṃ ca ṭhānato atthānaṃ ca at-  
ṭhānato yathābhūtaṃ pajānāti, yam pi Tathāgato ṭhānaṃ  
ca ṭhānato atthānaṃ ca atthānato yathābhūtaṃ pajānāti,  
idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ  
āgamma Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu  
sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato atitānāgatapaccuppan-  
nānaṃ kammaśamādānānaṃ ṭhānaso hetuso vipākaṃ yathā-  
bhūtaṃ pajānāti, yam pi Tathāgato atitānāgatapaccup-  
pannānaṃ kammaśamādānānaṃ ṭhānaso hetuso vipākaṃ  
yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgata-  
balaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṭṭhānaṃ  
paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ  
pavatteti.

Puna ca paraṃ Tathāgato sabbatthagāminīṃ paṭi-  
padaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sabbat-  
thagāminīṃ paṭipadaṃ yathābhūtaṃ pajānāti, idam pi  
tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma  
Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ  
nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato anekadhātuyā nānadhātuyā  
lokaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato aneka-  
dhātuyā nānadhātuyā lokaṃ yathābhūtaṃ pajānāti, idam pi  
tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgamma  
Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ  
nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sattānaṃ nānādhimuttikaṃ  
yathābhūtaṃ pajānāti, yam pi Tathāgato sattānaṃ nanā-

<sup>1</sup> S<sup>d</sup>: catūsu.

dhimuttikataṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti: idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato jhānavimokhasamādhisamāpattinaṃ<sup>1</sup> saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato jhānavimokhasamādhisamāpattinaṃ saṃkilesaṃ<sup>2</sup> vodānaṃ vuṭṭhānaṃ<sup>3</sup> yathābhūtaṃ pajānāti; idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, yam pi Tathāgato pubbenivāsānussatiṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato sattānaṃ cutūpapātaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Puna ca paraṃ Tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti, yam pi Tathāgato āsavānaṃ khayaṃ yathābhūtaṃ pajānāti, idam pi tathāgatassa tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Imāni dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhaṭṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

Evam dasavidhena nāṇavatthu.

MĀTIKĀ.<sup>4</sup>

<sup>1</sup> B. and K: °vimokkha°.

<sup>2</sup> S<sup>d</sup>: °pattinasāṃkilesaṃ.

<sup>3</sup> S<sup>d</sup>: utṭhānaṃ.

<sup>4</sup> S<sup>d</sup>: mātikaṃ.

Pañcaviññāṇaṃ na hetum eva, ahetukam eva, hetuvip-  
payuttam eva, sappaccayam eva, saṅkhatam eva, arūpam  
eva, lokiyam eva, sāsavam eva, saṃyojaniyam eva,  
ganthaniyam eva, oghaniyam eva, yoganiyam eva,  
nivaraniyam eva, paramatṭham eva, upādāniyam eva,  
saṅkilesikam eva, avyākatam eva, sarammaṇam eva,  
acetasikam eva, vipākam eva, upādiṇṇ' upādāniyam eva,  
asaṅkiliṭṭha-saṅkilesikam eva, na savitakka-savicāram  
eva, na avitakkavicāramattam eva, avitakka-avicāram  
eva, na pītisahagatam eva, neva dassanena na bhāvanāya  
pahātabbam eva, neva dassanena na bhāvanāya pahātabba-  
hetukam eva, neva ācayagāmiṃ na apacayagāmiṃ eva,  
neva sekhaṃ nāsekham eva; parittam eva, kāmāvacaram  
eva, na rūpāvacaram eva, na arūpāvacaram eva, pariyā-  
pannam eva, no apariyāpannam, eva aniyatam eva,  
aniyyānikam eva, uppannamanoviññāpaviññeyyam eva,  
aniccam eva, jarābhbiḥhūtam eva.

Pañca viññāṇā uppannavatthukā uppan-  
nārammaṇā ti: uppannasmiṃ vatthusmiṃ uppaṇne  
ārammaṇe uppajjanti.

Purejātāvatatthukā purejātārammaṇā ti :  
pure jātasmiṃ vatthusmiṃ pure jāte ārammaṇe uppaj-  
janti.

Ajjhattikavattthukā bāhirārammaṇā ti:  
pañcannay viññāpāṇay vatthū ajjhattikā, ārammaṇā  
bāhirā.

Asambhinnavatthukā asambhinnāram-  
maṇā ti: asambhinnasmiṃ vatthusmiṃ asambhinne  
ārammane uppajjanti.

Nānāvattthukā nānārammaṇā ti : aññay cak-  
khuviññānassa vatthu ca ārammaṇañ ca, aññay sotaviñ-  
ñānassa vatthu ca ārammaṇañ ca, aññay ghaṇaviññānassa  
vatthu ca ārammaṇañ ca, aññay jivhaviññānassa vatthu  
ca ārammaṇañ ca, aññay kāyaviññānassa vatthu ca āram-  
maṇañ ca.

Na aññamaññassa gocaravisayaṃ paccanubhontīti: cakkhuviññānaṃ gocaravisayaṃ sotaviññānaṃ na paccanubhoti, sotaviññānaṃ gocaravisayaṃ pi<sup>1</sup> cakkhuviññānaṃ na paccanubhoti; cakkhuviññānaṃ gocaravisayaṃ ghānaviññānaṃ na paccanubhoti, ghānaviññānaṃ gocaravisayaṃ pi cakkhuviññānaṃ na paccanubhoti; cakkhuviññānaṃ gocaravisayaṃ jivhāviññānaṃ

<sup>1</sup> B. and K: °visayay pi throughout.



na paccanubhoti, jivhāviññāṇassa gocaravisayam pi cakkhuviññāṇaṇ na paccanubhoti; cakkhuviññāṇassa gocaravisayaṇ kāyaviññāṇaṇ na paccanubhoti, kāyaviññāṇassa gocaravisayam pi cakkhuviññāṇaṇ na paccanubhoti; sotaviññāṇassa . . . pe<sup>1</sup> . . . ghānaviññāṇassa . . . pe . . . jivhāviññāṇassa . . . pe . . . kāyaviññāṇassa gocaravisayaṇ cakkhuviññāṇaṇ na paccanubhoti, cakkhuviññāṇassa gocaravisayam pi kāyaviññāṇaṇ na paccanubhoti. Kāyaviññāṇassa gocaravisayaṇ sotaviññāṇaṇ na paccanubhoti, sotaviññāṇassa gocaravisayam pi kāyaviññāṇaṇ na paccanubhoti; kāyaviññāṇassa gocaravisayaṇ ghānaviññāṇaṇ na paccanubhoti, ghānaviññāṇassa gocaravisayam pi kāyaviññāṇaṇ na paccanubhoti; kāyaviññāṇassa gocaravisayaṇ jivhāviññāṇaṇ na paccanubhoti, jivhāviññāṇassa gocaravisayam pi kāyaviññāṇaṇ na paccanubhoti.

Na asamanāhārā<sup>2</sup> uppajjantīti: samannāharantassa uppajjanti.

Na amanasikārā uppajjantīti: manasikarontassa uppajjanti.

Na abbokiṇṇā uppajjantīti: na paṭipāṭiyā uppajjanti.

Na apubbaṇ acarimaṇ uppajjantīti: na ekakkhaṇe uppajjanti.

Na aññamaññassa samanantarā uppajjantīti: cakkhuviññāṇassa uppannasamanantarā sotaviññāṇaṇ na uppajjati, sotaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṇ na uppajjati; cakkhuviññāṇassa uppannasamanantarā ghānaviññāṇaṇ na uppajjati, ghānaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṇ na uppajjati; cakkhuviññāṇassa uppannasamanantarā jivhāviññāṇaṇ na uppajjati, jivhāviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṇ na uppajjati; cakkhuviññāṇassa uppannasamanantarā kāyaviññāṇaṇ na uppajjati, kāyaviññāṇassa uppannasamanantarā pi cakkhuviññāṇaṇ na uppajjati. Sotaviññāṇassa . . . pe<sup>3</sup> . . . ghānaviññāṇassa . . . jivhāviññāṇassa . . . kāyaviññāṇassa uppannasamanantarā cakkhuviññāṇaṇ na uppajjati, cakkhuviññāṇassa uppannasamanantarā pi kāyaviññāṇaṇ na uppajjati; kāyaviññāṇassa uppannasamanantarā sotaviññāṇaṇ na uppajjati, sotaviññāṇassa uppannasamanantarā pi kāyaviññāṇaṇ na uppajjati; kāyaviññāṇassa uppannasamanantarā ghānaviññāṇaṇ na uppajjati, ghānaviñ-

<sup>1</sup> K. omits.

<sup>2</sup> S<sup>d</sup>: samannā°.

<sup>3</sup> K. and S<sup>d</sup> omit.

ñāpassa uppannasamanantarā pi kāyaviññānaṃ na uppajjati; kāyaviññānaṃ uppannasamanantarā jivhāviññānaṃ na uppajjati, jivhāviññānaṃ uppannasamanantarā pi kāyaviññānaṃ na uppajjati.

Pañca viññānā anābhoga<sup>1</sup> ti: pañcannaṃ viññānaṃ natthi āvajjanaṃ vā ābhogo vā samannāhāro vā manasikāro vā.

Pañcahi viññānehi na kañci<sup>2</sup> dhammaṃ paṭivijānātīti: pañcahi viññānehi na kañci<sup>2</sup> dhammaṃ paṭivijānāti. Aññatra abhinipātamattā ti: aññatra āpāthamattā.

Pañcaññaṃ viññānaṃ samanantarā pi na kañci<sup>2</sup> dhammaṃ paṭivijānātīti: pañcannaṃ viññānaṃ samanantarā manodhātuyā pi na kañci<sup>2</sup> dhammaṃ paṭivijānāti.

Pañcahi viññānehi na kañci<sup>2</sup> iriyāpathaṃ kappetīti: pañcahi viññānehi na kañci<sup>2</sup> iriyāpathaṃ kappeti gamaṇaṃ vā ṭhānaṃ vā nisajjaṃ vā seyyaṃ vā.

Pañcannaṃ viññānaṃ samanantarā pi na kañci<sup>2</sup> iriyāpathaṃ kappetīti: pañcannaṃ viññānaṃ samanantarā manodhātuyā pi na kañci<sup>2</sup> iriyāpathaṃ kappeti gamaṇaṃ vā ṭhānaṃ vā nisajjaṃ vā seyyaṃ vā.

Pañcahi viññānehi na kāyakammaṃ na vacikammaṃ paṭṭhapetīti: pañcahi viññānehi na kāyakammaṃ na vacikammaṃ paṭṭhapeti.

Pañcannaṃ viññānaṃ samanantarā pi na kāyakammaṃ na vacikammaṃ paṭṭhapetīti: pañcannaṃ viññānaṃ samanantarā manodhātuyā pi na kāyakammaṃ na vacikammaṃ paṭṭhapeti.

Pañcahi viññānehi na kusalākusalaṃ dhammaṃ samādiyatīti: pañcahi viññānehi na kusalākusalaṃ dhammaṃ samādiyati.

Pañcannaṃ viññānaṃ samanantarā pi na kusalākusalaṃ dhammaṃ samādiyatīti: pañcannaṃ viññānaṃ samanantarā manodhātuyā pi na kusalākusalaṃ dhammaṃ samādiyati.

Pañcahi viññānehi na samāpajjati na vuṭṭhātīti: pañcahi viññānehi na samāpajjati na vuṭṭhāti.

Pañcannaṃ viññānaṃ samanantarā pi na samāpajjati na vuṭṭhātīti: pañcannaṃ

<sup>1</sup> S<sup>d</sup>: abhogo.

<sup>2</sup> S<sup>d</sup> and B: kiñci.

viññāṇānaṃ samanantarā manodhātuyā pi na samāpajjati na vutthāti.

Pañcahi viññāṇehi na cavati na upajjatīti: pañcahi viññāṇehi na cavati na uppajjati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na cavati na uppajjatīti: pañcannaṃ viññāṇānaṃ samanantarā manodhātuyā pi na cavati na uppajjati.

Pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passatīti: pañcahi viññāṇehi na supati na paṭibujjhati na supinaṃ passati.

Pañcannaṃ viññāṇānaṃ samanantarā pi na supati na paṭibujjhati na supinaṃ passatīti: pañcannaṃ viññāṇānaṃ samanantarā manodhātuyā pi na supati na paṭibujjhati na supinaṃ passati.

Evam yāthavattavibhāvanā<sup>1</sup> paññā.

Evam ekavidhena ñāṇavatthu.

एकाग्र.<sup>2</sup>

Tisu bhūmīsu kusalāvyākate paññā lokiyā paññā; catūsu maggesu catūsu phalesu paññā lokuttarā paññā.

Sabbā 'va paññā kenaci viññeyyā, kenaci na viññeyyā.

Tisu bhūmīsu kusalāvyākate paññā sāsavā paññā; catūsu maggesu catūsu phalesu paññā anāsavā paññā.<sup>3</sup>

Tisu bhūmīsu kusalāvyākate paññā āsavavippayutta-sāsavā paññā; catūsu maggesu catūsu phalesu paññā āsavavippayutta-anāsavā paññā.

Tisu bhūmīsu kusalāvyākate paññā saṃyojaniyā paññā; catūsu maggesu catūsu phalesu paññā asaṃyojaniyā paññā.

Tisu bhūmīsu kusalāvyākate<sup>4</sup> paññā saṃyojanavippayutta-saṃyojaniyā paññā; catūsu maggesu catūsu phalesu paññā saṃyojanavippayutta-asaṃyojaniyā paññā.

Tisu bhūmīsu kusalāvyākate paññā ganthaniyā paññā; catūsu maggesu catūsu phalesu paññā aganthaniyā paññā.

Tisu bhūmīsu kusalāvyākate paññā ganthavippayutta-ganthaniyā paññā; catūsu maggesu catūsu phalesu paññā ganthavippayutta-aganthaniyā paññā.

Tisu bhūmīsu kusalāvyākate paññā oghaniyā paññā; catūsu maggesu catūsu phalesu paññā anoghaniyā paññā.

<sup>1</sup> Sd: yāthāvakāvatthuvibhāvanā. B: yāthāvakā°.

<sup>2</sup> K. omits.

<sup>3</sup> Sd omits paññā.

<sup>4</sup> Sd kusalāvyākatesu.

Tīsu bhūmīsu kusalāvyākate paññā oghavippayutta-  
oghaniyā paññā; catūsu maggesu catūsu phalesu paññā  
oghavippayutta-anoghaniyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā yoganiyā paññā;  
catūsu maggesu catūsu phalesu paññā ayoganiyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā yogavippayutta-  
yoganiyā paññā; catūsu maggesu catūsu phalesu paññā  
yogavippayutta-ayoganiyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā nīvaraṇīyā paññā;  
catūsu maggesu catūsu maggesu paññā anīvaraṇīyā  
paññā.

Tīsu bhūmīsu kusalāvyākate paññā nīvaraṇavippayutta-  
nīvaraṇīyā paññā; catūsu maggesu catūsu phalesu paññā  
nīvaraṇavippayutta-anīvaraṇīyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā parāmaṭṭhā paññā;  
catūsu maggesu catūsu phalesu paññā aparaṃmaṭṭhā  
paññā.

Tīsu bhūmīsu kusalāvyākate paññā parāmasavippayutta-  
parāmaṭṭhā paññā; catūsu maggesu catūsu phalesu paññā  
parāmasavippayutta-aparaṃmaṭṭhā paññā.

Tīsu bhūmīsu vipāke paññā upādīṇṇā paññā; tīsu  
bhūmīsu kusale<sup>1</sup> tīsu bhūmīsu kiriyāvyākate catūsu mag-  
gesu catūsu phalesu paññā anupādīṇṇā paññā.

Tīsu bhūmīsu kusalāvyākate paññā upādāṇīyā paññā;  
catūsu maggesu catūsu phalesu paññā anupādāṇīyā  
paññā.

Tīsu bhūmīsu kusalāvyākate paññā upādānavippayutta-  
upādāṇīyā paññā; catūsu maggesu catūsu phalesu paññā  
upādānavippayutta-anupādāṇīyā paññā.

Tīsu bhūmīsu kusalāvyākate paññā saṅkilesikā paññā;  
catūsu maggesu catūsu phalesu paññā asaṅkilesikā paññā.

Tīsu bhūmīsu kusalāvyākate paññā kilesavippayutta-  
saṅkilesikā paññā; catūsu maggesu catūsu phalesu paññā  
kilesavippayutta-asaṅkilesikā paññā.

Vitakkasampayuttā paññā savitakkā paññā; vitakkavip-  
payuttā paññā avitakkā paññā.

Vicārasampayuttā paññā savicārā paññā; vicāravip-  
payuttā paññā avicārā paññā.

Pītisampayuttā paññā sappitīkā paññā; pītivippayuttā  
paññā appitīkā paññā.

Pītisampayuttā paññā pītisahagatā paññā; pītivip-  
payuttā paññā na pītisahagatā paññā.

<sup>1</sup> S<sup>d</sup>: kusalesu.

Sukhasampayuttā paññā sukhasahagatā paññā; sukha-  
vippayuttā paññā na sukhasahagatā paññā.

Upekhāsampayuttā paññā upekhāsahagatā paññā ; upekhāvippayuttā paññā na upekhāsahagatā paññā.

Kāmāvacarakusalāvyākate paññā kāmāvacarā paññā;  
rūpāvacara<sup>1</sup> arūpāvacara<sup>1</sup> aparīyāpannā paññā na kāmā-  
vacarā paññā.

Rūpāvacarakusalāvyākate paññā rūpāvacarā paññā;  
kāma<sup>1</sup>vacarā,<sup>2</sup> arūpāvacarā,<sup>2</sup> apariyāpannā paññā na rūpā-  
vacarā paññā.

Arūpāvacarakusalāvyākate paññā arūpāvacarā paññā;  
kāmaṇāvacarā rūpāvacarā aparīyāpannā paññā na arūpā-  
vacarā paññā.

Tisu bhūmīsu kusalāvyākate paññā pariyāpannā paññā ;  
catūsu maggesu catūsu phalesu paññā अपरियāpannā  
paññā.

Catūsu maggesu catūsu phalesu<sup>3</sup> paññā niyyānikā  
paññā; tisu bhūmīsu kusale<sup>4</sup> catūsu bhūmīsu vipāke tisu  
bhūmīsu kiriyāvyākate paññā anīyyānikā paññā.

Catūsu maggesu paññā niyatā paññā, tīsu bhūmīsu kusale<sup>5</sup> catūsu bhūmīsu vipāke tīsu bhūmīsu kiriyāvyākate paññā amiyatā paññā.

Tīsu bhūmīsu kusalāvyākate paññā sa-uttarā paññā;  
catusu maggesu catūsu phalesu paññā anuttarā paññā.

Tattha katamā atthajāpikā paññā?

Catūsu bhūmisu kusale arahato abhiññaṇ uppādentassa samāpattiṃ uppādentassa kiriyāvya-kate paññā atthajāpikā paññā : catūsu bhūmisu vipāke arahato uppannāya abhiñ-nāya uppannāya samāpattiyā kiriyāvya-kate paññā jāpi-tatthā paññā.

Evaṃ duvidhena nāṇavatthu.

DURKAY.<sup>6</sup>

Tattha katamā cintāmayā<sup>7</sup> paññā?

Yogavihitesu vā kammāyatānesu yogavihitesu vā sip-  
pāyatānesu yogavihitesu vā vijjattāhānesu kammassakataṃ  
vā saccānulomikaṃ vā rūpaṃ aniccan ti vā vedanā  
aniccan ti vā saṃhā aniccā ti vā saṃkhārā aniccā ti vā

<sup>1</sup> S<sup>d</sup> repeats paññā.

 ${}^2S_0$   $S^d$ .

<sup>3</sup> S<sup>d</sup> omits catūsu phalesu.

<sup>4</sup> S<sup>d</sup> : kusalesu.

5 S<sup>d</sup> : kusalesu.

<sup>6</sup> K. omits.

<sup>7</sup> *So* S<sup>d</sup>. Cf. p. 310.

Tattha katamā sutamayā paññā?

Sabbā pi samāpannassa paññā bhāvanāmaya paññā

Tattha katamā sīlamayā paññā?

Sabbā pi samāpannassa paññā bhāvanāmayā paññā.

Tattha katamā adhicitte paññā?

Tattha katamā adhipaññāya paññā? Catūsu maggesu catūsu phalesu paññā: avan vuccati adhipaññāya paññā.

Ime dhamme manasikaroto anuppannā ceva akusalā dhammā na uppajjanti, uppannā ca akusalā dhammā pahiyanti; ime vā pana ime<sup>1</sup> dhamme manasikaroto anuppannā ceva kusalā dhammā uppajjanti, uppannā ca kusalā dhammā bhiyyobhāvāya vepullāya bhāvanāya pāri-pūriyā sanvattantīti: yā tattha paññā pajānanā . . . pe . . .

<sup>1</sup> So Sd., B. and K. have: ime vā pana me dhamme, but in the Corrigenda K. has me (ime).

amoho dhammavicayo sammāditthi: idaṃ<sup>1</sup> vuccati āyako-sallaṃ.

Tattha katamaṃ apāyakosallaṃ?

Ime dhamme manasikaroto anuppannā ceva kusalā dhammā na uppajjanti, uppannā ca kusalā dhammā nirujjhanti; ime vā pana dhamme manasikaroto anuppannā ceva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā bhiyyobbhāvāya vepullāya saṃvattantīti: yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ vuccati apāyakosallaṃ.

Sabbā pi tatr' upāyā paññā upāyakosallaṃ.

Catūsu bhūmīsu vipāke paññā vipākā paññā. Catūsu bhūmīsu kusale paññā vipākadhammadhammā paññā. Tīsu bhūmīsu kiriyāvyākate paññā neva-vipāka-na-vipākadhammadhammā paññā.

Tīsu bhūmīsu vipāke paññā upādiṇṇupādāniyā paññā. Tīsu bhūmīsu kusale,<sup>2</sup> tīsu bhūmīsu kiriyāvyākate paññā anupādiṇṇ' upādāniyā paññā. Catūsu maggesu catūsu phalesu paññā anupādiṇṇa-anupādāniyā paññā.

Vitakkavicārasampayuttā paññā savitakka - savicārā paññā. Vitakkavippayuttā vicārasampayuttā paññā avitakka-vicāramattā paññā. Vitakkavicāravippayuttā paññā avitakka-avicārā paññā.

Pītisampayuttā paññā pītisahagatā paññā. Sukhasampayuttā paññā sukhāsahagatā paññā. Upekkhāsampayuttā paññā upekkhāsahagatā paññā.

Tīsu bhūmīsu kusale paññā ācāyagāminī paññā. Catūsu bhūmīsu paññā apacāyagāminī paññā. Tīsu bhūmīsu kiriyāvyākate paññā neva ācāyagāminī na apacāyagāminī paññā.

Catūsu maggesu tīsu phalesu paññā sekhā paññā. Uparitthime arahattaphale paññā asekhā paññā. Tīsu bhūmīsu kusale, tīsu bhūmīsu vipāke,<sup>3</sup> tīsu bhūmīsu kiriyāvyākate paññā neva sekhā nāsekhā paññā.

Kāṃavācarakusalāvyākate paññā parittā paññā. Rūpāvacara - arūpāvacarakusalāvyākate<sup>4</sup> paññā mahaggatā paññā. Catūsu maggesu catūsu phalesu paññā appamāṇā paññā.

Tattha katamā parittārammaṇā paññā?

<sup>1</sup> S<sup>d</sup>: ayaṃ.

<sup>2</sup> S<sup>d</sup>: kusalesu.

<sup>3</sup> So S<sup>d</sup>. and B. K. omits these last three words.

<sup>4</sup> K and B: rūpāvacarārūpāvacara°.

Paritte dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati parittārammaṇā paññā.

Tattha katamā mahaggaṭārammaṇā paññā?

Mahaggaṭe dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati mahaggaṭārammaṇā paññā.

Tattha katamā appamāṇārammaṇā paññā?

Appamāṇe dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati appamāṇārammaṇā paññā.

Tattha katamā maggārammaṇā paññā?

Ariyamaggaṃ ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati maggārammaṇā paññā.

Cātūsu maggesu paññā maggaḥetukā paññā.

Tattha katamā maggaḍhipatinī paññā?

Ariyamaggaṃ adhipatiṃ karitvā yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati maggaḍhipatinī paññā.

Cātūsu bhūmīsu vipāke paññā siyā uppunnā siyā uppādinī, na vattaḇbā anuppunnā ti. Cātūsu bhūmīsu kusale, tisu bhūmīsu kiriyāvyākate paññā siyā uppunnā siyā anuppunnā, na vattaḇbā uppādinī ti.

Sabbā va paññā siyā atitā siyā anāgatā siyā paccuppannā.

Tattha katamā atitārammaṇā paññā?

Atite dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati atitārammaṇā paññā.

Tattha katamā anāgatārammaṇā paññā?

Anāgate dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati anāgatārammaṇā paññā.

Tattha katamā paccuppannārammaṇā paññā?

Paccuppanne dhamme ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati paccuppannārammaṇā paññā.

Sabbā va paññā siyā ajjhattā siyā bahiddhā siyā ajjhattabahiddhā.

Tattha katamā ajjhattārammaṇā paññā?

Ajjhatte dhamme ārabba yā uppajjati paññā pajānanā



. . . pe . . . amoho dhammavicayo sammāditthi: ayaṃ vuccati ajjhattārammaṇā paññā.

Tattha katamā bahiddhārammaṇā paññā?

Bahiddhā dhamme ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: ayaṃ vuccati bahiddhārammaṇā paññā.

Tattha katamā ajjhattabahiddhārammaṇā paññā?

Ajjhattabahiddhā dhamme ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: ayaṃ vuccati ajjhattabahiddhārammaṇā paññā.

Ēvaṃ tividhena nāṇavatthu.

TIKAṂ.<sup>1</sup>

Tattha katamaṃ kammassakataṃ nāṇaṃ?

Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata-dukkatānam, kammānam phalavipāko, atthi ayaṃ loko, atthi paro loko,<sup>2</sup> atthi mātā, atthi pitā. atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayam abhiññā sacchikatvā pavedentīti: yā evarūpā paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ<sup>3</sup> vuccati kammassakataṃ nāṇam. Thapetvā saccānulomikaṃ nāṇam sabbā pi sāsavā kusalā paññā kammassakataṃ nāṇam.

Tattha katamaṃ saccānulomikaṃ nāṇam?

Rūpaṃ aniecan ti vā vedanā anieca ti vā saññā anieca ti vā saṃkhārā anieca ti vā viññānam aniecan ti vā yā evarūpā anulomikā khanti<sup>4</sup> ditthi ruci muti pekkhā dhammanijjhānakhanti: idaṃ vuccati saccānulomikaṃ nāṇam.

Catūsu maggesu paññā maggasaṃgissa nāṇam.

Catūsu phalesu paññā phalasaṃgissa nāṇam.

Maggasaṃgissa nāṇam dukkhe p' etaṃ nāṇam dukkhasamudaye p' etaṃ nāṇam dukkhanirodhe p' etaṃ nāṇam dukkhanirodhagāminiyā paṭipadāya p' etaṃ nāṇam.

Tattha katamaṃ dukkhe nāṇam?

Dukkham ārabha yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ vuccati dukkhe nāṇam. Dukkhasamudayaṃ ārabha . . . pe . . . dukkhanirodham ārabha . . . pe . . . dukkhanirodhagā-

<sup>1</sup> K. omits.

<sup>2</sup> S<sup>d</sup> and B: paraloko.

<sup>3</sup> S<sup>d</sup>: ayaṃ.

<sup>4</sup> B: evarūpi. S<sup>d</sup>: anulomikaṃ khantiṃ ditthiṃ, &c.

miniṃ paṭipadaṃ<sup>1</sup> arabbha yā uppajjati paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati dukkhanirodhagāminiyaṃ paṭipadāya ñāṇaṃ.

Kāmāvacarakusalāvyākate paññā kāmāvacarā paññā. Rūpāvacarakusalāvyākate paññā rūpāvacarā paññā. Ari-pāvacarakusalāvyākate paññā arūpāvacarā paññā. Catūsu maggesu catūsu phalesu paññā aparīyāpannā paññā.

Tattha katamaṃ dhamme ñāṇaṃ?

Catūsu maggesu catūsu phalesu paññā dhamme ñāṇaṃ.

So iminā dhammena ñātena diṭṭhena pātena viditena pariyogālhena atitānāgate nayaṃ neti<sup>2</sup> ye hi keci atitam addhānaṃ samaṇā vā brāhmaṇā vā dukkhaṃ abbhaññiṃsu dukkhasamudayaṃ abbhaññiṃsu dukkhanirodhaṃ abbhaññiṃsu dukkhanirodhagāminiṃ paṭipadaṃ abbhaññiṃsu, imaṃ yeva te dukkhaṃ abbhaññiṃsu, imaṃ yeva te dukkhasamudayaṃ abbhaññiṃsu, imaṃ yeva te dukkhanirodhaṃ abbhaññiṃsu, imaṃ yeva te dukkhanirodhagāminiṃ paṭipadaṃ abbhaññiṃsu. Ye hi pi keci anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā dukkhaṃ abbhaññiṃsu dukkhasamudayaṃ abhijānissanti dukkhanirodhagāminiṃ paṭipadaṃ abhijānissanti, imaṃ yeva te dukkhaṃ abhijānissanti, imaṃ yeva te dukkhasamudayaṃ abhijānissanti, imaṃ yeva te dukkhanirodhaṃ abhijānissanti, imaṃ yeva te dukkhanirodhagāminiṃ paṭipadaṃ abhijānissanti: yā tattha paññā pajānaṃ . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṃ vuccati anvaye ñāṇaṃ.

Tattha katamaṃ paricce ñāṇaṃ?

Idha bhikkhu parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti: sarāgaṃ vā cittaṃ: sarāgaṃ cittaṃ ti pajānāti, vitarāgaṃ vā cittaṃ: vitarāgaṃ cittaṃ ti pajānāti: sadosaṃ vā cittaṃ: sadosaṃ cittaṃ ti pajānāti, vitadosaṃ vā cittaṃ . . . pe . . . samohaṃ vā cittaṃ . . . vitamohaṃ vā cittaṃ . . . saṃkhittaṃ vā cittaṃ . . . vikkhittaṃ vā cittaṃ . . . mahaggataṃ vā cittaṃ . . . amahaggataṃ vā cittaṃ . . . sā-uttaraṃ vā cittaṃ . . . anuttaraṃ vā cittaṃ . . . samāhitaṃ vā cittaṃ . . . asamāhitaṃ vā cittaṃ . . . vimuttaṃ vā cittaṃ: vimuttaṃ cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ: avimuttaṃ cittaṃ ti pajānāti: yā tattha

<sup>1</sup> S°: °gāminipāṭipadaṃ.

<sup>2</sup> Sd: atitānāgate naye iti: ye hi, &c.

<sup>3</sup> K. and B. omit pi.

paññā pajānanā . . . pe . . . amoho dhammavicayo sammāditṭhi: idaṃ vuccati paricce ñāṇaṃ.

Thapetvā dhamme ñāṇaṃ,<sup>1</sup> anvaye ñāṇaṃ, paricce ñāṇaṃ, avasesā paññā sammatiñāṇaṃ.

Tattha katamā paññā ācayāya no apacayāya?

Kāmāvacarakusale paññā ācayāya no apacayāya. Catūsu maggesu paññā apacayāya no ācayāya. Rūpāvacara-arūpāvacarakusale<sup>2</sup> paññā ācayāya ceva apacayāya ca. Avasesā paññā neva ācayāya no apacayāya.

Tattha katamā paññā nibbidāya no paṭivedhāya?

Yāya paññāya kāmesu vitarāgo hoti, na ca abhiññāyo paṭivijjhati na ca saccāni: ayaṃ vuccati paññā nibbidāya no paṭivedhāya.

Sveva paññāya kāmesu vitarāgo samāno abhiññāyo paṭivijjhati, na ca saccāni: ayaṃ vuccati paññā paṭivedhāya no nibbidāya.

Catūsu maggesu paññā nibbidāya ceva paṭivedhāya ca. Avasesā paññā neva nibbidāya no paṭivedhāya.

Tattha katamā hānabhāginī paññā?

Paṭhamassa jhānassa lābhiṃ<sup>3</sup> kāmasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati tṭhitibhāginī paññā Avitakkasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā<sup>4</sup> saññāmanasikārā samudācaranti virāgūpasaphitā<sup>5</sup> nibbedhabhāginī paññā.

Dutiyassa jhānassa lābhiṃ vitakkasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati tṭhitibhāginī paññā. Upekhāsahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasaphitā<sup>4</sup> paññā.

Tatiyassa jhānassa lābhiṃ pītisahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati tṭhitibhāginī paññā. Adukkhamasukhasahagatā saññāmanasikārā samudācaranti visesa-

<sup>1</sup> S<sup>d</sup> repeats thapetvā in all three clauses.

<sup>2</sup> K: rūpāvacarārūpāvacara°.

<sup>3</sup> B: lābhi throughout. S<sup>d</sup>: labhi throughout.

<sup>4</sup> S<sup>d</sup>: nibbidāya saḥagatā throughout.

<sup>5</sup> K: °sañhitā, and B: °saññitā, throughout.

bhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāginī paññā.

Catutthassa jhānassa lābhiṃ sukkasahagatā<sup>1</sup> saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati t̥hitibhāginī paññā. Akāsānañcāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāginī paññā.

Akāsānañcāyatanassa lābhiṃ rūpasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati t̥hitibhāginī paññā. Viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāginī paññā.

Viññāṇañcāyatanassa lābhiṃ ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati t̥hitibhāginī paññā. Ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāginī paññā.

Ākiñcaññāyatanassa lābhiṃ viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti hānabhāginī paññā. Tad-anudhammatā sati santiṭṭhati t̥hitibhāginī paññā. Neva-saññā-nāsaññāyatanasahagatā saññāmanasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññāmanasikārā samudācaranti virāgūpasayhitā nibbedhabhāginī paññā.

Tattha katamā catasso paṭisambhidā ?

Atthapaṭisambhidā dhammapaṭisambhidā niruttipaṭisambhidā paṭibhāṇapaṭisambhidā. Atthe ñāṇaṃ atthapaṭisambhidā. Dhamme ñāṇaṃ dhammapaṭisambhidā. Tatra<sup>2</sup> dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā. Ñāṇesu ñāṇaṃ paṭibhāṇapaṭisambhidā. Imā catasso paṭisambhidā.

Tattha katamā catasso paṭipadā ?

Dukkhaṃ paṭipadā dandhābhiññā paññā, dukkhā paṭipadā khippābhiññā paññā, sukhā paṭipadā dandhābhiññā paññā, sukhā paṭipadā khippābhiññā paññā.

Tattha katamā dukkhā paṭipadā dandhābhiññā paññā ?

<sup>1</sup> S<sup>d</sup> : upekkhā sukkasahagatā. B : upekkhāsahagatā.

<sup>2</sup> S<sup>d</sup> : tattha.

Kicchena kasirena samādhij uppādentassa dandhaṇ taṇṭhānaṃ<sup>1</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati dukkhā paṭipadā dandhābhiññā paññā.

Tattha katamā dukkhā paṭipadā khippābhiññā paññā?

Kicchena kasirena samādhij uppādentassa khippaṇ taṇṭhānaṃ<sup>2</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati dukkhā paṭipadā khippābhiññā paññā.

Tattha katamā sukhā paṭipadā dandhābhiññā paññā?

Akicchena akasirena samādhij uppādentassa dandhaṇ taṇṭhānaṃ<sup>1</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati sukhā paṭipadā dandhābhiññā paññā.

Tattha katamā sukhā paṭipadā khippābhiññā paññā?

Akicchena akasirena samādhij uppādentassa khippaṇ taṇṭhānaṃ<sup>1</sup> abhijānantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati sukhā paṭipadā dandhābhiññā paññā.

Tattha katamāni cattāri ārammaṇāni?

Parittā parittārammaṇā paññā, parittā appamāṇārammaṇā paññā, appamāṇā parittārammaṇā paññā, appamāṇā appamāṇārammaṇā paññā.

Tattha katamā parittā parittārammaṇā paññā?

Samādhissa na<sup>3</sup> nikāmalābhissa ārammaṇaṃ thokaṃ pharantassa<sup>4</sup> yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati parittā parittārammaṇā paññā.

Tattha katamā parittā appamāṇārammaṇā paññā?

Samādhissa na nikāmalābhissa ārammaṇaṃ vipulaṃ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati parittā appamāṇārammaṇā paññā.

Tattha katamā appamāṇā parittārammaṇā paññā?

Samādhissa nikāmalābhissa ārammaṇaṃ thokaṃ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: ayaṃ vuccati appamāṇā parittārammaṇā paññā.

Tattha katamā appamāṇā appamāṇārammaṇā paññā?

Samādhissa nikāmalābhissa ārammaṇaṃ vipulaṃ pharantassa yā uppajjati paññā pajānanā . . . pe . . . amoho

<sup>1</sup> S<sup>d</sup>: taṇṭhānaṃ.

<sup>2</sup> So S<sup>d</sup>.

<sup>3</sup> S<sup>d</sup> omits na here only.

<sup>4</sup> S<sup>d</sup> has parantassa always.

dhammavicayo sammādiṭṭhi: ayaṇ vuccati appamāṇā appamāṇārammaṇā paññā.

Imāni cattāri ārammaṇāni.

Maggasamāyagissa ñāṇaṇ jarāmarañe p' etaṇ ñāṇaṇ jarāmarāṇasamudaye p' etaṇ ñāṇaṇ jarāmarāṇanirodhe p' etaṇ ñāṇaṇ jarāmarāṇanirodhagāminiyā paṭipadāya p' etaṇ ñāṇaṇ.

Tattha katamaṇ jarāmarañe ñāṇaṇ?

Jarāmarāṇaṇ ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati jarāmarañe ñāṇaṇ. Jarāmarāṇasamudayaṇ ārabba . . . pe<sup>1</sup> . . . jarāmarāṇanirodhaṇ ārabba . . . pe . . . jarāmarāṇanirodhagāminiyā paṭipadaṇ ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati jarāmarāṇanirodhagāminiyā paṭipadāya ñāṇaṇ.

Maggasamāyagissa ñāṇaṇ jātiyā p' etaṇ ñāṇaṇ . . . pe<sup>1</sup> . . .

bhave p' etaṇ ñāṇaṇ . . . pe . . .  
upādāne p' etaṇ ñāṇaṇ . . . pe . . .  
taṇhaya p' etaṇ ñāṇaṇ . . . pe . . .  
vedanāya p' etaṇ ñāṇaṇ . . . pe . . .  
phassee p' etaṇ ñāṇaṇ . . . pe . . .  
saṭṭyatane p' etaṇ ñāṇaṇ . . . pe . . .  
nāmarūpe p' etaṇ ñāṇaṇ . . . pe . . .  
viññāṇe p' etaṇ ñāṇaṇ . . . pe . . .

Saṅkhāre p' etaṇ ñāṇaṇ, saṅkhārasamudaye p' etaṇ ñāṇaṇ, saṅkhāranirodhe p' etaṇ ñāṇaṇ, saṅkhāranirodhagāminiyā paṭipadāya p' etaṇ ñāṇaṇ.

Tattha katamaṇ saṅkhāresu ñāṇaṇ?

Saṅkhāre ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati saṅkhāresu ñāṇaṇ. Saṅkhārasamudayaṇ ārabba . . . pe . . . saṅkhāranirodhaṇ ārabba . . . pe . . . saṅkhāranirodhagāminiyā paṭipadaṇ ārabba yā uppajjati paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi: idaṇ vuccati saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṇ.

Evam catubbidhena ñāṇavatthu.

CATUKKAṆ.<sup>2</sup>

<sup>1</sup> K. omits all 'pe's.

<sup>2</sup> K. and B. omit.

Tattha katamo pañcaṅgiko sammāsamādhi?

Pītipharanatā sukhapharanatā cetopharanatā ālokapharanatā paccavekkhaṇānimittāṇ.

Dvīsu jhānesu paññā pītipharanatā. Tīsu jhānesu paññā sukhapharanatā. Paracitte ñāṇaṃ cetopharanatā. Dibbacakkhu ālokapharanatā. Tamhā tamhā samādhimhā vutthitassa paccavekkhaṇāñāṇaṃ paccavekkhaṇānimittāṇ.

Ayaṃ vuccati pañcaṅgiko sammāsamādhi.

Tattha katamo pañcañāṇiko sammāsamādhi?

Ayaṃ samādhi paccuppannasukho ceva āyatiṃ ca sukha-vipāko ti: paccattaṃ yeva ñāṇaṃ uppajjati. Ayaṃ samādhi ariyo<sup>1</sup> nirāmisso ti: paccattaṃ yeva ñāṇaṃ uppajjati. Ayaṃ samādhi akāpurisasevito<sup>2</sup> ti: paccattaṃ yeva ñāṇaṃ uppajjati. Ayaṃ samādhi santo paṇīto paṭippassaddhiladdho ekodibhāvādhigato na ca sasaṅkharaniggayhavaritavato<sup>3</sup> ti: paccattaṃ yeva ñāṇaṃ uppajjati. So kho pañāṇaṃ imaṃ samādhīṃ sato 'va samāpajjāmi sato 'va vutthahāmi<sup>4</sup> ti: paccattaṃ yeva ñāṇaṃ uppajjati. Ayaṃ pañcañāṇiko sammāsamādhi.

Evāṃ pañcavidhena ñāṇavatthū.

Tattha katamā chasu abhiññāsu paññā?

Iddhividhe ñāṇaṃ, sotadhātuvisuddhiyā ñāṇaṃ, paracitte ñāṇaṃ, pubbenivāsānussatiñāṇaṃ, sattānaṃ cutūpapāte ñāṇaṃ, āsavānaṃ khaye ñāṇaṃ. Imā<sup>5</sup> chasu abhiññāsu paññā.

Evāṃ chabbidhena ñāṇavatthū.

Tattha katamāni sattasattari<sup>6</sup> ñāṇa vatthūni?

Jātipaccayā jarāmaraṇaṃ ti ñāṇaṃ, asati jātiyā natthi jarāmaraṇaṃ ti ñāṇaṃ, atītaṃ<sup>7</sup> pi addhānaṃ jātipaccayā jarāmaraṇaṃ ti ñāṇaṃ, asati jātiyā natthi jarāmaraṇaṃ ti ñāṇaṃ, anāgataṃ<sup>7</sup> pi addhānaṃ jātipaccayā jarāmaraṇaṃ ti ñāṇaṃ, asati jātiyā natthi jarāmaraṇaṃ ti ñāṇaṃ, yam<sup>8</sup> p' issa taṃ dhammatthitīñāṇaṃ tam<sup>8</sup> pi khayadhammaṃ vāyadhammaṃ virāgaḍḍhammaṃ nirodhadhammaṃ ti ñāṇaṃ.

Bhavapaccayā jātīti ñāṇaṃ . . . pe<sup>9</sup> . . .

<sup>1</sup> S<sup>d</sup>: aparāpariyo.

<sup>2</sup> B: mahāpurisa°.

<sup>3</sup> B: na sasaṅkharaniggayhavaritagato. K: °nigayha°.

S<sup>d</sup>: sasaṅkhaniggayha°.

<sup>4</sup> S<sup>d</sup>: utthahāmi.

<sup>5</sup> S<sup>d</sup>: imāsu.

<sup>6</sup> S<sup>d</sup> and B: sattasattati.

<sup>7</sup> K. and B: atītaṃ.

<sup>8</sup> So K. B: yaṃ.

<sup>9</sup> S<sup>d</sup>: . . . pe . . . here only; B., throughout. K. does not indicate hiatus at all.

Upādānapaccayā bhavo ti ñāṇaṃ . . . pe . . .

Taṇhāpaccayā<sup>1</sup> upādānaṃ ti ñāṇaṃ . . . pe . . .

Vedanāpaccayā<sup>2</sup> taṇhā ti ñāṇaṃ . . . pe . . .

Phassapaccayā vedanā ti ñāṇaṃ . . . pe . . .

Salāyatana-paccayā phasso ti ñāṇaṃ . . . pe . . .

Nāmarūpa-paccayā salāyatanaṃ ti ñāṇaṃ . . . pe . . .

Viññānapaccayā nāmarūpaṃ ti ñāṇaṃ . . . pe . . .

Saṃkhārapaccayā viññānaṃ ti ñāṇaṃ . . . pe . . .

Avijjāpaccayā saṃkhārā ti ñāṇaṃ, asati avijjāya natthi saṃkhārā ti ñāṇaṃ, atitama<sup>3</sup> pi addhānaṃ avijjāpaccayā saṃkhārā ti ñāṇaṃ, asati avijjāya natthi saṃkhārā ti ñāṇaṃ, anāgata<sup>3</sup> pi addhānaṃ avijjāpaccayā saṃkhārā ti ñāṇaṃ, asati avijjāya natthi saṃkhārā ti ñāṇaṃ, yam<sup>3</sup> p' issa taṃ dhammatthitīṇāṇaṃ tam<sup>3</sup> pi khayadhammaṃ vāyadhammaṃ virāgadhammaṃ nirodhadhammaṃ ti ñāṇaṃ. Imāni sattasattari<sup>4</sup> ñāṇavatthūni.

Evam satta-vidhena ñāṇavatthū.

Tattha katamā catūsu maggesu catūsu phalesu paññā?

Sotāpattimagge paññā sotāpattiphale paññā; sakadāgāminagge paññā, sakadāgāmiphale paññā; anāgāminimagge paññā, anāgāmiphale paññā; arahattamagge paññā, arahat-phale paññā; imā catūsu maggesu catūsu phalesu paññā.

Evam aṭṭha-vidhena ñāṇavatthū.

Tattha katamā navasu anupubbavīhārasamāpattisu paññā?

Paṭhamajjhāmasamāpattiyaṃ paññā, dutiyajjhānasamāpattiyaṃ paññā, tatiyajjhānasamāpattiyaṃ paññā, catutthajjhānasamāpattiyaṃ paññā; ākāsañācāyatana-samāpattiyaṃ paññā, viññānañācāyatana-samāpattiyaṃ paññā, ākiñcaññāyatana-samāpattiyaṃ paññā, neva-saññā-nāsaññāyatana-samāpattiyaṃ paññā; saññāvedayitanirodhasamāpattiyaṃ vutthitassa paccavekkhaṇāñāṇaṃ. Imā<sup>5</sup> navasu anupubbavīhārasamāpattisu paññā.

Evam navā-vidhena ñāṇavatthū.

Tattha katamaṃ tathāgata-ssānaṃ ca thānato aṭṭhānaṃ ca aṭṭhānato yathābhūtaṃ ñāṇaṃ?

Idha tathāgato: aṭṭhānam etaṃ anavakāso yaṃ dīṭṭhi-sampanno puggalo<sup>6</sup> kañci<sup>7</sup> saṃkhārāṃ niccato upagaccheyya,

<sup>1</sup> S<sup>d</sup>: taṇhāya paccayā.

<sup>2</sup> So also S<sup>d</sup>.

<sup>3</sup> So too K. B. as above.

<sup>4</sup> S<sup>d</sup> and B: "sattati.

<sup>5</sup> So also S<sup>d</sup>.

<sup>6</sup> S<sup>d</sup>: sampannapuggalo.

<sup>7</sup> B: kiñci throughout.



n' etay ṭhānay vijjatitī pajānāti; ṭhānañ ca kho etay vijjati yaṃ puthujjano kañci saṅkhāray niccato upagaccheyya, ṭhānam etay vijjatitī pajānāti; aṭṭhānam etay anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāray sukhato<sup>1</sup> upagaccheyya, n' etay ṭhānay vijjatitī pajānāti; ṭhānañ ca kho etay vijjati yaṃ puthujjano kañci saṅkhāray sukhato upagaccheyya, ṭhānam etay vijjatitī pajānāti; aṭṭhānam etay anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammay attato upagaccheyya, n' etay ṭhānay vijjatitī pajānāti; ṭhānañ ca kho etay vijjati yaṃ puthujjano kañci dhammay attato upagaccheyya, ṭhānam etay vijjatitī pajānāti; aṭṭhānam etay anavakāso yaṃ diṭṭhisampanno puggalo mātaray jīvītā voropeyya,<sup>2</sup> n' etay ṭhānay vijjatitī pajānāti; ṭhānañ ca kho etay vijjati yaṃ puthujjano mātaray jīvītā voropeyya, ṭhānam etay vijjatitī pajānāti; aṭṭhānam etay anavakāso yaṃ diṭṭhisampanno puggalo pitaray jīvītā voropeyya . . . pe<sup>3</sup> . . . arahantay jīvītā voropeyya . . . duṭṭhena cittena tathāgatassa lohitaṃ uppādeyya . . . saṅghay bhindeyya . . . aññaṃ satthāray uddiseyya . . . aṭṭhamay bhavay nibbatteyya, n' etay ṭhānay vijjatitī pajānāti; ṭhānañ kho etay vijjati yaṃ puthujjano aṭṭhamay bhavay nibbatteyya, ṭhānam etay vijjatitī pajānāti; aṭṭhānam etay anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimay uppajjeyyuy, n' etay ṭhānay vijjatitī pajānāti; ṭhānañ ca kho etay vijjati yaṃ ekissā lokadhātuyā eko arahay sammāsambuddho uppajjeyya, ṭhānam etay vijjatitī pajānāti; aṭṭhānam etay anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattino apubbaṃ acarimay uppajjeyyuy, n' etay ṭhānay vijjatitī pajānāti; ṭhānañ ca kho etay vijjati yaṃ ekissā lokadhātuyā eko rājā cakkavatti uppajjeyya, ṭhānam etay vijjatitī pajānāti; aṭṭhānam etay anavakāso yaṃ itthi<sup>4</sup> arahay assa sammāsambuddho, n' etay ṭhānay vijjatitī pajānāti; ṭhānañ ca kho etay vijjati yaṃ puriso arahay assa sammāsambuddho, ṭhānam etay vijjatitī pajānāti; aṭṭhānam etay anavakāso yaṃ itthi rājā assa cakkavatti, n' etay ṭhānay vijjatitī pajānāti; ṭhānañ ca kho etay vijjati yaṃ puriso rājā assa cakkavatti, ṭhānam etay vijjatitī pajānāti; aṭṭhānam etay anavakāso yaṃ itthi<sup>4</sup> Sakkattay kāreyya,<sup>5</sup>

<sup>1</sup> Sd: saṅkhārasukhato.

<sup>2</sup> Sd has . . . pe . . . down to pitaray.

<sup>3</sup> K. omits pe.

<sup>4</sup> K. and B: itthi.

<sup>5</sup> Sd: Sakatatkāreyya, then Marattay kāreyya, &c.  
B. and K: kāreyya always.

Mārattaṇ kāreyya, Brahmattaṇ kāreyya, n' etaṇ ṭhānaṇ vijjatitī pajānāti; ṭhānaṇ ca kho etaṇ vijjati yaṇ puriso Brahmattaṇ kāreyya,<sup>1</sup> ṭhānam etaṇ vijjatitī pajānāti; atṭhānam etaṇ anavakāso yaṇ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṇ ṭhānaṇ vijjatitī pajānāti; ṭhānaṇ ca kho etaṇ vijjati yaṇ kāyaduccaritassa anitṭho akanto amanāpo vipāko nibbatteyya, ṭhānam etaṇ vijjatitī pajānāti; atṭhānam etaṇ anavakāso yaṇ vaciduccaritassa . . . yaṇ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n' etaṇ ṭhānaṇ vijjatitī pajānāti; ṭhānaṇ ca kho etaṇ vijjati yaṇ manoduccaritassa anitṭho akanto amanāpo vipāko nibbatteyya, ṭhānam etaṇ vijjatitī pajānāti; atṭhānam etaṇ anavakāso yaṇ kāyasucaritassa anitṭho akanto amanāpo vipāko nibbatteyya, n' etaṇ ṭhānaṇ vijjatitī pajānāti; ṭhānaṇ ca kho etaṇ vijjati yaṇ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānam etaṇ vijjatitī pajānāti; atṭhānam etaṇ anavakāso yaṇ vacisucaritassa . . . yaṇ mano-sucaritassa anitṭho akanto amanāpo vipāko nibbatteyya, n' etaṇ ṭhānaṇ vijjatitī pajānāti; ṭhānaṇ ca kho etaṇ vijjati yaṇ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānam etaṇ vijjatitī pajānāti; atṭhānam etaṇ anavakāso yaṇ kāyaduccaritasamangī<sup>2</sup> taṇ-nidānā<sup>3</sup> tappaccayā kāyassa bhedaṇ param<sup>4</sup> maraṇā sugatiṇ saggaṇ lokaṇ uppajjeyya, n' etaṇ ṭhānaṇ vijjatitī pajānāti; ṭhānaṇ ca kho etaṇ vijjati yaṇ kāyaduccaritasamangī taṇ-nidānā<sup>5</sup> tappaccayā kāyassa bhedaṇ param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjeyya, ṭhānam etaṇ vijjatitī pajānāti; atṭhānam etaṇ anavakāso yaṇ vaciduccaritasamangī . . . yaṇ manoduccaritasamangī taṇ-nidānā tappaccayā kāyassa bhedaṇ param maraṇā sugatiṇ saggaṇ lokaṇ uppajjeyya, n' etaṇ ṭhānaṇ vijjatitī pajānāti; ṭhānaṇ ca kho etaṇ vijjati yaṇ manoduccaritasamangī taṇ-nidānā<sup>6</sup> tappaccayā kāyassa bhedaṇ param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjeyya, ṭhānam etaṇ vijjatitī pajānāti; atṭhānam etaṇ anavakāso yaṇ kāyasucaritasamangī taṇ-nidānā tappaccayā kāyassa bhedaṇ param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjeyya, n' etaṇ ṭhānaṇ vijjatitī pajānāti; ṭhānaṇ ca kho etaṇ vijjati yaṇ kāyasucaritasamangī taṇ-nidānā<sup>6</sup> tappaccayā kāyassa bhedaṇ param maraṇā sugatiṇ

<sup>1</sup> S<sup>d</sup>: brahmattakāreyya.      <sup>2</sup> S<sup>d</sup>: samangī always.

<sup>3</sup> B. and K: taṇ-nidānaṇ always.

<sup>4</sup> K: paraṇ always.      <sup>5</sup> S<sup>d</sup>: taṇ-nidānatappaccayā.

<sup>6</sup> S<sup>d</sup>: tannidānā.

saggaṃ lokaṃ uppajjeyya, tñānam etaṃ vijjatīti pajānāti; atthānam etaṃ anavakāso yaṃ vacīsucaritasamaṅgī taṃ-nidānā tappaccayā kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātaṃ niriyaṃ uppajjeyya, n' etaṃ tñānaṃ vijjatīti pajānāti; tñānaṃ ca kho etaṃ vijjati yaṃ vacīsucaritasamaṅgī . . .<sup>1</sup> yaṃ<sup>2</sup> manosucaritasamaṅgī taṃ-nidānā<sup>3</sup> tappaccayā kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ uppajjeyya,<sup>4</sup> tñānam etaṃ vijjatīti<sup>5</sup> pajānāti. Ye ye dhammā yesaṃ yesaṃ dhammānaṃ hetū paccayā uppādāya,<sup>6</sup> taṃ taṃ tñānaṃ; ye ye dhammā yesaṃ yesaṃ dhammānaṃ na hetū na paccayā<sup>7</sup> uppādāya,<sup>6</sup> taṃ taṃ atthānaṃ ti: yā tattha paññā pajānāna . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ tathāgatassa tñānaṃ ca tñānato atthānaṃ ca atthānato yathābhūtaṃ ñānaṃ.

Tattha katamā tathāgatassa atitānāgatapaccuppannānaṃ kammasamādānānaṃ tñānaso hetuso vipākāṃ yathābhūtaṃ ñānaṃ?

Idha tathāgato pajānāti: atth' ekaccāni pāpakāni kammasamādānāni gatisampattipaṭibālāni na vipacanti, atth' ekaccāni pāpakāni kammasamādānāni upadhisampattipaṭibālāni na vipacanti, atth' ekaccāni pāpakāni kammasamādānāni kālasampattipaṭibālāni na vipacanti, atth' ekaccāni pāpakāni kammasamādānāni<sup>8</sup> payogasampattipaṭibālāni na vipacanti, atth' ekaccāni pāpakāni kammasamādānāni gatvivipattiṃ āgama vipacanti, atth' ekaccāni pāpakāni kammasamādānāni upadhivipattiṃ āgama vipacanti, atth' ekaccāni pāpakāni kammasamādānāni kālāvipattiṃ āgama vipacanti, atth' ekaccāni pāpakāni kammasamādānāni payogavipattiṃ āgama vipacanti; atth' ekaccāni kalyāṇāni kammasamādānāni gatvivipattipaṭibālāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni upadhivipattipaṭibālāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni kālāvipattipaṭibālāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni payogavipattipaṭibālāni na vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni gatisampattiṃ āgama vipacanti, atth' ekaccāni kalyāṇāni kammasamādānāni upadhisampattiṃ āgama vipacanti,

<sup>1</sup> S<sup>d</sup> omits yaṃ vacīsucaritasamaṅgī. K. and B. have no hiatus.

<sup>2</sup> S<sup>d</sup>: yam.

<sup>3</sup> S<sup>d</sup>: tannidānā.

<sup>4</sup> S<sup>d</sup>: uppajjati.

<sup>5</sup> S<sup>d</sup>: uppajjatīti.

<sup>6</sup> B: upādāya.

<sup>7</sup> B: apaccayā. S<sup>d</sup>: nappaccayā.

<sup>8</sup> S<sup>d</sup> leaps from here to kālāvipattiṃ without pe.

atth' ekaccāni kalyāṇāni kammāsamādānāni kālasampattiṃ āgama vipacanti, atth' ekaccāni kalyāṇāni kammāsamādānāni payogasampattiṃ āgama vipacanti: yā tattha paññā pajānaṇā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ tathāgatassa atītānāgatapaccuppannaṃ kammāsamādānaṃ tñāso hetuso vipākaṃ yathābhūtaṃ ñāṇaṃ.

Tattha katamaṃ tathāgatassa sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ ñāṇaṃ?

Idha tathāgato: ayaṃ maggo ayaṃ paṭipadā niraya-gāmini<sup>1</sup> ti pajānāti, ayaṃ maggo ayaṃ paṭipadā tiracchānagāmini<sup>2</sup> ti pajānāti, ayaṃ maggo ayaṃ paṭipadā pittvisaya-gāmini<sup>3</sup> ti pajānāti, ayaṃ maggo ayaṃ paṭipadā manus-salokagāmini ti pajānāti, ayaṃ maggo ayaṃ paṭipadā deva-lokagāmini ti pajānāti, ayaṃ maggo ayaṃ paṭipadā nibbānagāmini ti pajānāti . . . yā tattha paññā pajānaṇā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ tathāgatassa sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ ñāṇaṃ.

Tattha katamaṃ tathāgatassa anekadhātuyā nānādhātuyā<sup>4</sup> lokaṃ yathābhūtaṃ ñāṇaṃ?

Idha tathāgato khandhanānattaṃ pajānāti, dhātunānattaṃ pajānāti, āyatananānattaṃ pajānāti, anekadhātuyā nānādhātuyā<sup>4</sup> lokanānattaṃ<sup>5</sup> pajānāti: yā tattha paññā pajānaṇā . . . pe . . . amoho dhammavicayo sammāditthi: idaṃ tathāgatassa anekadhātuyā nānādhātuyā<sup>4</sup> lokaṃ yathābhūtaṃ ñāṇaṃ.

Tattha katamaṃ tathāgatassa sattānaṃ nānādhimuttikaṃ yathābhūtaṃ ñāṇaṃ?

Idha tathāgato pajānāti:<sup>6</sup> santi sattā hinādhimuttikā, santi sattā paṇitādhimuttikā; hinādhimuttikā sattā hinādhimuttike satte sevanti bhajanti payirupāsanti,<sup>7</sup> paṇitādhimuttikā sattā paṇitādhimuttike satte sevanti bhajanti payirupāsanti;<sup>8</sup> atītaṃ pi addhānaṃ hinādhimuttikā sattā hinādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu, paṇitādhimuttikā sattā paṇitādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu; anāgataṃ pi addhānaṃ hinādhimuttikā sattā hinādhimuttike satte sevissanti bhajissanti payirupāsiṃsanti, paṇitādhimuttikā sattā paṇitādhimuttike

<sup>1</sup> B: °gāmī throughout.

<sup>2</sup> S<sup>d</sup>: tiracchānayonigāmini. So B. with °gāmī.

<sup>3</sup> S<sup>d</sup>: petti°. <sup>4</sup> S<sup>d</sup> and B: anekadhātunānādhātulokaṃ.

<sup>5</sup> K: lokaṃ. <sup>6</sup> Cf. S. II. 154.

<sup>7</sup> B: payirupāsanti always. <sup>8</sup> S<sup>d</sup>: payirupāsenti.

satte sevissanti bhajissanti payirupāsissantīti : yā tattha paññā pajānānā . . . pe . . . amoho dhammavicayo sammāditthi : idaṃ tathāgatassa sattānaṃ nānādhimutti-kataṃ yathābhūtaṃ ñāṇaṃ.

Tattha katamaṃ tathāgatassa parasattānaṃ parapugga-lānaṃ indriyaparopariyattaṃ yathābhūtaṃ ñāṇaṃ ?

Idha tathāgato sattānaṃ āsayaṃ pajānāti, anusayaṃ pajānāti, caritaṃ pajānāti, adhimuttiṃ pajānāti, appa-  
jakkhe mahārajakkhe<sup>1</sup> tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye<sup>2</sup> bhabbābhabe<sup>3</sup> satte pajānāti.<sup>4</sup>

Katamo ca<sup>5</sup> sattānaṃ āsayo ?

Sassato loko ti vā asassato loko ti vā antavā loko ti vā anantavā loko ti vā taṃ jīvaṃ taṃ sariraṃ ti vā aññaṃ jīvaṃ aññaṃ sariraṃ ti vā hoti tathāgato param<sup>6</sup> maraṇā ti vā na hoti tathāgato param maraṇā ti vā hoti ca na ca hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā : iti bhavaditthiṃ annissitā vā sattā honti vibhavaditthiṃ annissitā vā, ete vā pana ubho anto anupagamma idappaccayatā-paṭiccasamuppan-  
nesu dhammesu anulomikā khanti<sup>7</sup> paṭiladdhā hoti, yathābhūtaṃ vā ñāṇaṃ : ayaṃ sattānaṃ āsayo.

Katamo ca<sup>8</sup> sattānaṃ anusayo ?

Sattānusayā : kāmārāgānusayo paṭighānusayo mānānu-  
sayo ditthānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo. Yaṃ loke piyarūpaṃ sātārūpaṃ ettha sattānaṃ rāgānusayo anuseti ; yaṃ loke appiyarūpaṃ asātārūpaṃ ettha sattānaṃ paṭighānusayo anuseti : iti imesu dvisu dhammesu avijjā anupatitā, tadekattho māno ca ditthi ca vicikicchā ca daṭṭhabbā : ayaṃ sattānaṃ anusayo.

Katamaṃ ca<sup>8</sup> sattānaṃ caritaṃ ?

Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅ-  
khāro<sup>9</sup> paritabbhūmakō vā mahābhūmakō vā : idaṃ sattānaṃ caritaṃ.

Katamaṃ ca sattānaṃ adhimutti ?

Santi sattā hīnādhimuttikā, santi sattā paṇitādhimuttikā ; hīnādhimuttikā sattā<sup>10</sup> hīnādhimuttike satte sevanti bha-

<sup>1</sup> S<sup>d</sup> : maha°.

<sup>2</sup> K. : dūviñ°.

<sup>3</sup> B., K. and S. invert order of these five pairs in the analysis following.

<sup>4</sup> Except this last instance S<sup>d</sup> has jānāti throughout this sentence.

<sup>5</sup> S<sup>d</sup> omits.

<sup>6</sup> So K. throughout.

<sup>7</sup> S<sup>d</sup> : anulomiyā khantiyā.

<sup>8</sup> So S<sup>d</sup>.

<sup>9</sup> S<sup>d</sup> āṇaṃñābhisaṅkhāro.

<sup>10</sup> S<sup>d</sup> omits.

janti payirupā santi, paṇitādhimuttikā<sup>1</sup> sattā<sup>1</sup> paṇitādhimuttike satte sevanti bhajanti payirupāsanti; atitāṃ pi addhānaṃ hīnādhimuttikā<sup>2</sup> sattā hīnādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu, paṇitādhimuttikā sattā paṇitādhimuttike satte seviṃsu bhajiṃsu payirupāsiṃsu; anāgatāṃ pi addhānaṃ hīnādhimuttikā sattā hīnādhimuttike satte sevissanti bhajissanti payirupāsissanti, paṇitādhimuttikā sattā paṇitādhimuttike satte sevissanti bhajissanti payirupāsissanti: ayaṃ sattānaṃ adhimutti.

Katame te sattā mahārajakkhā?

Dasa<sup>3</sup> kilesavatthūni: lobho doso moho māno dīṭṭhi vicikicchā thīnaṃ uddhaccaṃ ahirikaṃ anottappay. Yesaṃ sattānaṃ imāni dasa kilesavatthūni āsevitāni bhāvitāni bahulikatāni ussadagatāni: ime te sattā mahārajakkhā.

Katame te sattā apparajakkhā?

Yesaṃ sattānaṃ imāni dasa kilesavatthūni anāsevitāni abhāvitāni abahulikatāni anussadagatāni: ime te sattā apparajakkhā.

Katame te sattā mudindriyā?

Pañcindriyāni: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Yesaṃ sattānaṃ imāni pañcindriyāni anāsevitāni abhāvitāni abahulikatāni anusadagatāni: ime te sattā mudindriyā.

Katame te sattā tikkhindriyā?

Yesaṃ sattānaṃ imāni pañcindriyāni āsevitāni bhāvitāni bahulikatāni ussadagatāni: ime te sattā tikkhindriyā.

Katame te sattā dvākārā?

Ye te sattā pāpāsaya pāpānusaya pāpacaritā pāpādhimuttikā mahārajakkhā mudindriyā: ime te sattā dvākārā.

Katame te sattā svākārā?

Ye te sattā kalyāṇāsaya kalyāṇacaritā kalyāṇādhimuttikā apparajakkhā tikkhindriyā: ime te sattā svākārā.

Katame te sattā duviññāpayā?<sup>4</sup>

Ye va te sattā dvākārā te va te sattā duviññāpayā. Yeva te sattā svākārā te va te sattā suviññāpayā.

Katame te sattā abhabbā?

Ye te sattā kammāvaraṇena samannāgatā kilesāvaraṇena samannāgatā vipākāvaraṇena samannāgatā assaddhā acchandikā duppañña abhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ: ime te sattā abhabbā.

<sup>1</sup> S<sup>d</sup> omits.      <sup>2</sup> S<sup>d</sup> omits down to anāgatam pi.

<sup>3</sup> S<sup>d</sup>: Yesaṃ sattānaṃ imāni dasa, etc., repeating on next line.

<sup>4</sup> K: dūviññāpayā.

Katame te sattā bhabbā ?

Ye te sattā na kammāvaraṇena samannāgatā na kilesāvaraṇena samannāgatā na vipākāvaraṇena samannāgatā saddhā chandikā paññavanto bhabbā niyāmaṇṇ okkamituṇ kusalesu dhammesu sammattaṇ : ime te sattā bhabbā ti : yā tattha paññā pajānanā . . . pe . . . amoho dhamma-vicayo sammāditthi : idaṇ tathāgatassa parasattānaṇ para-puggalānaṇ indriyaparopariyattaṇ yathābhūtaṇ ñāṇaṇ.

Tattha katamaṇ tathāgatassa jhānavimokhasamādhisamāpattīnaṇ<sup>1</sup> saṅkilesaṇ vodānaṇ vuṭṭhānaṇ yathābhūtaṇ ñāṇaṇ ?

Jhāyīti : cattāro jhāyī : atth' ekacco jhāyī sampattiṇ yeva samānaṇ vipattitī pacceti, atth' ekacco jhāyī vipattiṇ yeva samānaṇ sampattitī pacceti, atth' ekacco jhāyī sampattiṇ yeva samānaṇ sampattitī pacceti, atth' ekacco jhāyī vipattiṇ yeva samānaṇ vipattitī pacceti. Ime cattāro jhāyī.

Apāre pi cattāro jhāyī : atth' ekacco jhāyī dandhaṇ samāpajjati khippaṇ vuṭṭhāti, atth' ekacco jhāyī khippaṇ samāpajjati dandhaṇ vuṭṭhāti, atth' ekacco jhāyī dandhaṇ samāpajjati dandhaṇ vuṭṭhāti, atth' ekacco jhāyī khippaṇ samāpajjati khippaṇ vuṭṭhāti. Ime cattāro jhāyī.

Apāre pi cattāro jhāyī : atth' ekacco jhāyī samādhismiṇ samādhikusalo hoti na samādhismiṇ samāpattikusalo ; atth' ekacco jhāyī samādhismiṇ samāpattikusalo hoti na samādhismiṇ samādhikusalo ; atth' ekacco jhāyī samādhismiṇ samādhikusalo ca hoti samādhismiṇ samāpattikusalo ca ; atth' ekacco jhāyī neva samādhismiṇ samādhikusalo hoti na samādhismiṇ samāpattikusalo. Ime cattāro jhāyī.

Jhānanaṇ ti : cattāri jhānāni : paṭhamaṇ jhānaṇ dutiyaṇ jhānaṇ tatiyaṇ jhānaṇ catutthaṇ jhānaṇ.

Vimokkho ti : attha vimokhā : rūpi rūpāni passati : ayaṇ paṭhamo vimokkho. Ajjhattaṇ arūpasaññī bahiddhā rūpāni passati : ayaṇ dutiyo vimokkho. Subhan tveva<sup>2</sup> adhimutto hoti : ayaṇ tatiyo vimokkho. Sabbaso rūpasaññānaṇ samatikkamā patighasaññānaṇ atthaṇgamā<sup>3</sup> nānattasaññānaṇ amanasikārā : ananto ākāso ti ākāsaññācāyatanāṇ upasampajja viharati : ayaṇ catuttho vimokkho. Sabbaso ākāsaññācāyatanāṇ samatikkamma : anantaṇ viññānaṇ ti viññānañcāyatanāṇ upasampajja viharati : ayaṇ pañcama vimokkho. Sabbaso viññānañcāyatanāṇ

<sup>1</sup> B. and K : °vimokkha° throughout.

<sup>2</sup> S<sup>d</sup> : subhan ti. B : subhan teva. <sup>3</sup> S<sup>d</sup> : atthagamā.

samatikkamma : natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati : ayaṃ chaṭṭho vimokkho. Sabbaso ākiñcaññāyatanaṃ samatikkamma neva-saññā-nāsaññāyatanaṃ upasampajja viharati : ayaṃ sattamo vimokkho. Sabbaso neva-saññā-nāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati : ayaṃ aṭṭhamo vimokkho.  
 Samādhīti : tayo samādhi : savitakka-savicāro samādhi, avitakka-vicāramatto samādhi, avitakka-avicāro samādhi.

Samāpattīti : nava anupubbavihārasamāpattiyo : paṭhamajjhānasamāpatti dutiyajjhānasamāpatti tatiyajjhānasamāpatti catutthajjhānasamāpatti ākāśānañcāyatana-samāpatti viññāpāñcāyatana-samāpatti ākiñcaññāyatana-samāpatti neva-saññā-nāsaññāyatana-samāpatti saññāveda-yitanirodhasamāpatti.

Saṃkilesaṇti : hānabhāgiyo dhammo.

Vodānaṇti : viśesabhāgiyo dhammo.

Vuṭṭhānaṇti : vodānaṃ pi vuṭṭhānaṃ.

Tamhā tamhā samādhimhā vuṭṭhānaṃ pi vuṭṭhānaṇti yā tattha paññā pajānaṇa . . . pe . . . amoho dhammavicayo sammāditṭhi : idaṃ tathāgatassa jhānavimokhasamādhisamāpattinaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ nānaṃ.

Tattha katamaṃ tathāgatassa pubbe nivāsānussatiṃ yathābhūtaṃ nānaṃ ?

Idha tathāgato anekavihitaṃ pubbe nivāsaṃ anussarati, seyyathidaṃ : Ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo<sup>1</sup> catasso pi jātiyo pañca pi jātiyo, dasam pi jātiyo, viśam pi<sup>2</sup> jātiyo tiṃsam pi<sup>3</sup> jātiyo cattālisaṃ pi jātiyo paññāsaṃ pi jātiyo, jātisatam pi jātisahasam pi jātisatasahasam pi, aneke pi saṃvaṭṭakappe aneke pi vivatṭakappe aneke pi saṃvaṭṭavivatṭakappe : Amutr' āsiṃ evaṃ nāmo evaṃ gotto evaṃ vaṇṇo evaṃ āhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃ āyupariyaṇto, so tayo cuto amutra udupādiṃ, tatrapāsiṃ<sup>4</sup> evaṃ nāmo evaṃ gotto evaṃ vaṇṇo evaṃ āhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃ āyupariyaṇto. so tato cuto idhūpapanno<sup>5</sup> ti : iti sākāraṃ sa-uddesaṃ anekavehitaṃ pubbenivāsaṃ anussarati :<sup>6</sup> yā tattha paññā pajānaṇa . . . pe . . . amoho dhammavicayo sammāditṭhi : idaṃ tathāgatassa pubbenivāsānussatiṃ yathābhūtaṃ nānaṃ.

<sup>1</sup> S<sup>d</sup> cuts the formula short, down to iti.

<sup>2</sup> B and K : viśaṃpi.

<sup>3</sup> K : tiṃsaṃpi, and so on.

<sup>4</sup> K : tatrapāsiṃ.

<sup>5</sup> K : idhupa<sup>o</sup>.

<sup>6</sup> B : anussaratiṃti.



Tattha katamaṇ tathāgatassa sattānaṇ cutūpapātaṇ yathābhūtaṇ ñānaṇ ?

Idha tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne uppajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate<sup>1</sup> yathākammupage satte pajānāti: ime vata bhonto sattā bhāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṇ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedā param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacisucaritena samannāgatā manosucaritena samannāgatā ariyānaṇ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedā param maraṇā sugatiṇ saggaṇ lokaṇ uppannā ti; iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne uppajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti:<sup>2</sup> yā tattha paṇṇā pajānanā . . . pe . . . amoho dhammavicayo sammādīṭṭhi: idaṇ tathāgatassa sattānaṇ cutūpapātaṇ<sup>3</sup> yathābhūtaṇ ñānaṇ.

Tattha katamaṇ tathāgatassa āsavānaṇ khaye yathābhūtaṇ ñānaṇ ?

Idha tathāgato āsavānaṇ khayā anāsavaṇ cetovimuttiṇ<sup>4</sup> paṇṇāvimuttiṇ diṭṭh' eva dhamme sayāṇ abhiññā sacchikatvā upasampajja viharati:<sup>5</sup> yā tattha paṇṇā pajānanā . . . pe . . . amoho dhammavicayo sammādīṭṭhi: idaṇ tathāgatassa āsavānaṇ khaye<sup>6</sup> yathābhūtaṇ ñānaṇ ti.<sup>7</sup>

Imāni dasa tathāgatassa tathāgatabalāni, yehi balehi samannāgato tathāgato āsabhaṭṭhānaṇ paṭijānāti parisāsu sīhanadaṇ nadati brahmacakkaṇ pavatteti.

Evāṇ dasavidhena ñānavatthu.

NĀNAVIBHAṆGO SAMATTO SOLASAMO.<sup>8</sup>

<sup>1</sup> S<sup>d</sup> has here . . . pe . . . down to yathākammupage below.

<sup>2</sup> B. and S<sup>d</sup> pajānātīti.

<sup>3</sup> S<sup>d</sup>: cutupapātaṇ.

<sup>4</sup> K: cetovimuttaṇ.

<sup>5</sup> B. and S<sup>d</sup>: viharatīti.

<sup>6</sup> K: khayaṇ.

<sup>7</sup> S<sup>d</sup> omits ti. K. and B. end this Vibhaṅga here. S<sup>d</sup> gives the concluding appanā.

<sup>8</sup> K. omits solasamo. S<sup>d</sup> omits samatto. B. substitutes niṭṭhito.

## XVII.

## KHUDDAKAVATTHUVIBHAṆṬO.

(Mātikā.)

Jātimado	rattaññumado
gottamado	piṇḍapātikamado
ārogyamado	anavaññattimado <sup>1</sup>
yobbanamado	iriyāpathamado
jivitamado	iddhimado
lābhamado	yasamado <sup>2</sup>
sakkāramado	sīlamado
garukāramado	jhānamado
purekkhāramado	sippamado
parivāramado	ārohamado
bhogamado	pariñāhamado
vaṇṇamado	saṇṭhānamado
sutamado	pāripūrimado
paṭibhānamado	mado <sup>3</sup>
	pamādo ;
thambho	arati
sārambho	tandī <sup>5</sup>
aticchatā	vijambhikā <sup>6</sup>
mahiechatā	bhattasammado
pāpicchatā	cetaso linattaṇ <sup>7</sup>
siṅgaṇ	kuhanā
tintinaṇ	lapanā
cāpalyaṇ <sup>4</sup>	nemittikatā <sup>8</sup>
asabhāgavutti	nippesikatā

<sup>1</sup> S<sup>d</sup>: anavattaññimado. B: anavasaññātamado (Cf. It., p. 72).

<sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> S<sup>d</sup> omits.

<sup>4</sup> S<sup>d</sup>: cāpallaṇ.

<sup>5</sup> K. and S<sup>d</sup>: tandi.

<sup>6</sup> B: °bhītā.

<sup>7</sup> S<sup>d</sup>: olinattaṇ. B: cetaso calinattaṇ.

<sup>8</sup> S<sup>d</sup>: nemittikā.

lābhena lābhaṃ jigigīsanatā<sup>1</sup>  
 seyyo' ham asmīti māno,  
 sadiso 'ham asmīti māno,  
 hīno 'ham asmīti māno;  
 seyyassa seyyo 'ham asmīti māno,  
 seyyassa sadiso 'ham asmīti māno,  
 seyyassa hīno 'ham asmīti māno;  
 sadisassa seyyo 'ham asmīti māno,  
 sadisassa sadiso 'ham asmīti māno,  
 sadisassa hīno 'ham asmīti māno;  
 hīnassa seyyo 'ham asmīti māno,  
 hīnassa sadiso 'ham asmīti māno,  
 hīnassa hīno 'ham asmīti māno,  
 māno<sup>2</sup> omāno  
 atimāno adhimāno  
 mānātimāno asmimāno  
 micchāmāno;  
 ñātivitakko  
 janapadavitakko  
 amaravitakko<sup>3</sup>  
 parānuddayatāpaṭisaṃyutto<sup>4</sup> vitakko  
 lābhasakkārasilokapaṭisaṃyutto vitakko  
 anavaññattipaṭisaṃyutto vitakko.  
 EKAKAṆ.<sup>5</sup>

Kodho ca upanāho ca,  
 makkho<sup>6</sup> ca palāso ca,<sup>7</sup>  
 issā ca macchariyaṇ ca,  
 māyā ca sātheyyaṇ ca,  
 avijjā ca bhavatanhā ca  
 bhavaditṭhi ca vibhavaditṭhi ca,  
 sassataditṭhi ca ucchedaditṭhi ca,  
 antavādītṭhi ca anantavādītṭhi ca,  
 pubbantānuditṭhi ca aparantānuditṭhi ca,  
 ahirikaṇ ca anottappaṇ ca,  
 dovacassatā ca pāpamittatā ca,  
 anajjavo<sup>8</sup> ca amaddavo ca,  
 akkhanti ca asoraccaṇ ca,  
 asākhalyaṇ ca appaṭisanthāro ca,

<sup>1</sup> S<sup>d</sup>: nijigīsanatā. B: nijigīsanatā. <sup>2</sup> S<sup>d</sup> omits.

<sup>3</sup> S<sup>d</sup>: amarā.

<sup>4</sup> K: °udayatā°.

<sup>5</sup> K. and S<sup>d</sup> omit.

<sup>6</sup> S<sup>d</sup>: makko.

<sup>7</sup> B: palāso.

<sup>8</sup> K: anājjavō.

indriyesu aguttadvārata ca bhojane amattaññutā ca,  
 muṭṭhasaccaṇ ca asampajaññaṇ ca,  
 silavipatti ca diṭṭhivipatti ca,  
 ajjhattaṇ saṃyojanaṇ ca bahiddhā saṃyojanaṇ ca.

DUKAṆ.

Tiṇi akusalamūlāni  
 tayo akusalavitakkā  
 tisso akusalasaññā  
 tisso akusaladhātuyo  
 tiṇi duccaritāni  
 tayo āsavā  
 tiṇi saṃyojanāni  
 tisso taṇhā  
 aparā pi tisso taṇhā  
 aparā pi tisso taṇhā  
 aparā pi tisso taṇhā  
 tisso esaṇā  
 tisso vidhā  
 tiṇi tamāni<sup>1</sup>  
 tiṇi bhayāni  
 tiṇi tiṭṭhāyatanāni  
 tayo kiñcana  
 tiṇi angaṇāni  
 tiṇi malāni  
 tiṇi visamāni  
 aparāni pi tiṇi visamāni  
 tayo aggi  
 tayo kasāvā  
 apare pi tayo kasāvā  
 assādaditṭhi attānuditṭhi micchādītṭhi  
 aratī vihesā adhammacariyā  
 dovacassatā pāpamittatā nānattasaññā  
 uddhaccaṇ kosajjaṇ pamādo  
 asantutṭhitā<sup>2</sup> asampajaññatā mahicchatā  
 ahirikaṇ anottappaṇ pamādo  
 anādariyaṇ dovacassatā pāpamittatā  
 assaddhiyaṇ avadaññutā kosajjaṇ  
 uddhaccaṇ asaṇvaro dussīlyaṇ  
 ariyānaṇ adassanakamyatā<sup>3</sup> saddhammaṇ asotu-  
 kamyatā<sup>3</sup> upārambhacittatā  
 muṭṭhasaccaṇ asampajaññaṇ cetaso vikkhepo

<sup>1</sup> S<sup>d</sup> inverts order of this and next term.

<sup>2</sup> K: asantutṭhatā.

<sup>3</sup> S<sup>d</sup>: °kammataḥ.

ayoniso manasikāro kummaggasevanā cetaso  
līnattaṃ.<sup>1</sup>

TIKAṆ.

Cattāro āsavā  
cattāro khandhā  
cattāro oghā  
cattāro yoga  
cattāri upādānāni  
cattāro taṇhuppādā  
cattāri agatigamanāni  
cattāro vipariyesā  
cattāro anariyavohārā  
apare pi cattāro anariyavohārā<sup>2</sup>  
cattāri duccaritāni  
aparāni pi cattāri duccaritāni  
cattāri bhayāni  
aparāni pi cattāri bhayāni  
aparāni pi cattāri bhayāni  
aparāni pi cattāri bhayāni<sup>3</sup>  
catasso diṭṭhiyo.

CATUKKAṆ.

Pañcorambhāgiyāni saṃyojanāni  
pañcuddhambhāgiyāni saṃyojanāni  
pañca macchariyāni  
pañca saṅgā  
pañca sallā  
pañca cetokhilā  
pañca cetaso vinibandhā  
pañca nivarapāni  
pañca kammāni anantarakāni<sup>4</sup>  
pañca diṭṭhiyo  
pañca verā  
pañca vyasanā  
pañca akkhantiyā ādinavā  
pañca bhayāni  
pañca diṭṭhadhammanibbānavādā.

PAÑCAKAṆ.

<sup>1</sup> S<sup>d</sup>: olīnattaṃ.

<sup>2</sup> S<sup>d</sup> omits this clause.

<sup>3</sup> S<sup>d</sup> omits these three clauses.

<sup>4</sup> S<sup>d</sup>: anantariyāni. B. and K: ānantarikāni. (See Dh. S., § 1028; Asl., p. 358.)

Cha vivādamulāni cha chandarāgagehasitā<sup>1</sup> dhammā  
cha virodhavatthūni cha taṇhākāyā cha agāravā cha  
parihāniyā dhammā apare pi cha parihāniyā dhammā  
cha somanassupavicārā cha domanassupavicārā<sup>2</sup> cha  
upekhupavicārā cha gehasitāni somanassāni cha gehasitāni  
domanassāni cha gehasitā upekhā cha ditthiyo.<sup>3</sup>

CHAKKAṆ.

Satta anusayā<sup>4</sup> satta pariyutthānāni<sup>5</sup> satta saṅgyojanāni<sup>6</sup>  
satta asaddhammā satta duccaritāni satta mānā satta  
ditthiyo.

SATTAKAṆ.

Aṭṭha kilesavatthūni aṭṭha kusitavatthūni aṭṭhasu  
lokadhammesu cittassa paṭighāto aṭṭha anariyavohārā  
aṭṭha micchattā aṭṭha purisadosā aṭṭha asaṇṇivādā aṭṭha  
neva-saṇṇī-nāsaṇṇivādā.<sup>7</sup>

AṬṬHAKAṆ.

Nava āghātavatthūni<sup>8</sup> nava purisamalāni navavidhā  
mānā nava taṇhāmūlakā dhammā nava iñjitāni nava  
maṇṇitāni nava phanditāni nava papañcitāni nava saṅ-  
khatāni.

NAVAKAṆ.

Dasa kilesavatthūni dasa āghātavatthūni<sup>9</sup> dasa akusa-  
lakammamāpathā dasa saṅgyojanāni dasa micchattā dasa-  
vatthukā micchādītthi dasavatthukā anataggāhikā<sup>9</sup> ditthi.

DASAKAṆ.

Aṭṭhārāsa taṇhāvicaritāni ajjhāttikassa upādāya, aṭ-  
ṭhārāsa taṇhāvicaritāni bāhirassa upādāya, tad-ekajjhaṇ  
abhisāṇyūhitvā abhisāṇkhipitvā chattinṣa taṇhāvicaritāni  
honti. Iti atitāni chattinṣa taṇhāvicaritāni, anāgatāni  
chattinṣa taṇhāvicaritāni, paccuppannāni chattinṣa taṇ-  
hāvicaritāni,<sup>10</sup> tad-ekajjhaṇ abhisāṇyūhitvā abhisāṇkhi-  
pitvā aṭṭhasatāṇ taṇhāvicaritaṇ hoti; yāni ca dvāsattḥi-  
ditthigatāni Brahmajāle veyyākaraṇe vuttāni Bhagavatā.

MĀTIKĀ.<sup>11</sup>

<sup>1</sup> K: °rāgā gehasitā. B. omits gehasitā dhammā.

<sup>2</sup> S<sup>d</sup>: somanassa vicārā, cha upekhupavicārā.

<sup>3</sup> S<sup>d</sup>: cha gehasitāni somanassāni cha gehasitāni upek-  
khā (sic) ca ditthiyo.

<sup>4</sup> S<sup>d</sup>: sattānusayā.

<sup>5</sup> K: pariyutthānā.

<sup>6</sup> S<sup>d</sup> omits. <sup>7</sup> K. and S<sup>d</sup>: saṇṇīo.

<sup>8</sup> S<sup>d</sup>; āghātāo.

<sup>9</sup> S<sup>d</sup>: anataggāhikā. B: antaggāh<sup>o</sup>.

<sup>10</sup> S<sup>d</sup> omits this clause.

<sup>11</sup> K. omits.

Tattha katamo jātimado?

Jātiṃ paṭicca mado majjanā majjitattaṃ māno maññanā<sup>1</sup> maññitattaṃ unṇati unṇamo<sup>2</sup> dhajo sampaggāho ketukamyatā cittassa : ayaṃ vuccati jātimado.

Tattha katamo gottamado?

Gottaṃ paṭicca ārogyaṃ<sup>3</sup> paṭicca yobbanāṃ paṭicca jīvitaṃ paṭicca lābhaṃ paṭicca sakkāraṃ paṭicca garukāraṃ paṭicca purekkhāraṃ paṭicca parivāraṃ paṭicca bhogaṃ paṭicca vannaṃ paṭicca sutaṃ paṭicca paṭibhānaṃ paṭicca rattaññutaṃ paṭicca piṇḍapātikattaṃ paṭicca anavaññattiṃ<sup>4</sup> paṭicca iriyāpathaṃ paṭicca iddhiṃ paṭicca yasaṃ paṭicca silaṃ paṭicca jhānaṃ paṭicca sippaṃ paṭicca ārohaṃ paṭicca pariñāhaṃ paṭicca saṇṭhānaṃ paṭicca pāripūriṃ paṭicca mado majjanā majjitattaṃ māno maññanā maññitattaṃ unṇati unṇamo dhajo sampaggāho ketukamyatā<sup>5</sup> cittassa : ayaṃ vuccati pāripūrimado.

Tattha katamo mado?

Yo mado majjanā majjitattaṃ māno maññanā<sup>6</sup> maññitattaṃ unṇati unṇamo dhajo sampaggāho ketukamyatā cittassa : ayaṃ vuccati mado.

Tattha katamo pamādo?

Kāyaduccarite vā vaciduccarite vā manoduccarite vā pañcasu vā kāmagaṇesu cittassa vossaggo vossaggānuppadānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkakiriyaṭā asātaccakiriyaṭā anīṭṭhitakiriyaṭā<sup>7</sup> olinavuttitā<sup>8</sup> nikkhittachandataṃ nikkhittadhurataṃ<sup>9</sup> anāsevanā abhāvanā abahulikammaṃ anadhiṭṭhānaṃ ananuyogo pamādo : yo evarūpo pamādo pamajjanā pamajjitattaṃ : ayaṃ vuccati pamādo.

Tattha katamo thambho?

Yo thambho thambhanā thambhitattaṃ kakkhaliyaṃ phāruliyaṃ ujucittatā amudutā : ayaṃ vuccati thambho.

Tattha katamo sarambho?

Yo sarambho paṭisarambho sarambhanā paṭisarambhanā paṭisarambhitattaṃ : ayaṃ vuccati sarambho.

Tattha katamā aticchatā?

Itaritaracīvara piṇḍapātasenāsanagilānapaccayabhesajja-parikkhārehi pañcahi vā kāmagaṇehi asantutṭhassa bhiy-

<sup>1</sup> Cf. Dh. S., § 1116. S<sup>d</sup> : maññitā nearly always.

<sup>2</sup> K. and B. have unṇāmo throughout.

<sup>3</sup> K. has . . . pe . . . inserted here. So B, and repeated at each phrase.

<sup>4</sup> B : anavaññātaṃ.

<sup>5</sup> S<sup>d</sup> : °kammatā.

<sup>6</sup> So S<sup>d</sup>. <sup>7</sup> K and B : anaṭṭhita°.

<sup>8</sup> B : olina°.

<sup>9</sup> B : °dhūrataṃ.

yokamyatā : yā evarūpā icchā icchāgataṇ aticchatā rāgo sārāgo . . . pe . . . . cittassa sārāgo : ayaṇ vuccati aticchatā.

Tattha katamā mahicchatā ?

Itaritaracīvarapaṇḍapātagilānapaccayabhesajjaparikkhārehi pañcahi vā kāmaguṇehi asantutthassa bhiyyokamyatā : yā evarūpā icchā icchāgataṇ mahicchatā rāgo sārāgo . . . pe . . . . cittassa sārāgo : ayaṇ vuccati mahicchatā.

Tattha katamā pāpicchatā ?

Idh' ekacco assaddho samāno : saddho ti maṇ jano jānātūti icchati, dussīlo samāno : silavā ti maṇ jano jānātūti icchati, appassuto samāno : bahussuto ti maṇ jano jānātūti, saṅgaṇikārāmo samāno : pavavitto ti maṇ jano jānātūti icchati, kusito samāno : āraddhaviriyo ti maṇ jano jānātūti icchati, muṭṭhassati samāno : upaṭṭhitassatīti maṇ jano jānātūti icchati, asamāhito samāno : samāhito ti maṇ jano jānātūti icchati, duppañño samāno : paññavā<sup>1</sup> ti maṇ jano jānātūti icchati, akhiṇāsavo samāno : khīṇāsavo ti maṇ jano jānātūti icchati : yā evarūpā icchā icchāgataṇ pāpicchatā rāgo sārāgo . . . pe . . . . cittassa sārāgo : ayaṇ vuccati pāpicchatā.

Tattha katamaṇ siṅgaṇ ?

Yaṇ siṅgaṇ siṅgaratā caturatā<sup>2</sup> cāturiyaṇ parikkhattatā parikkhattiyaṇ :<sup>3</sup> idaṇ vuccati siṅgaṇ.

Tattha katamaṇ tintiṇaṇ ?

Yaṇ tintiṇaṇ tintiṇāyanā<sup>4</sup> tintiṇāyitattaṇ loluppaṇ loluppāyanā loluppāyitattaṇ puñcikā sādukamyatā :<sup>5</sup> idaṇ vuccati tintiṇaṇ.

Tattha katamaṇ cāpalyaṇ ?<sup>6</sup>

Cīvaramaṇḍanā pattamaṇḍanā senāsanamaṇḍanā, imassa vā pūtikāyassa<sup>7</sup> bāhirānaṇ vā parikkhārānaṇ<sup>8</sup> maṇḍanā vibhūsanā kelanā<sup>9</sup> parikelanā<sup>10</sup> giddhikatā giddhikattaṇ,<sup>11</sup> capalatā cāpalyaṇ : idaṇ vuccati cāpalyaṇ.

Tattha katamā asabhāgavutti ?<sup>12</sup>

Mātari vā pitari vā jeṭṭhe vā bhātari ācariyesu<sup>13</sup> vā uppajjhāye<sup>14</sup> vā Buddhē vā sāvakesu vā aññataraññātaresu vā<sup>15</sup> garuṭṭhāniyesu vippatikulagāhitā<sup>16</sup> vipaccanīkasātātā,<sup>17</sup>

<sup>1</sup> K : paññavā.

<sup>2</sup> B : caturatā

<sup>3</sup> K : parikkhattiyaṇ. B : parikkhattiyaṇ.

<sup>4</sup> S<sup>d</sup> : tiṇāsanā.

<sup>5</sup> B and K : sādhu°.

<sup>6</sup> S<sup>d</sup> : cāpallaṇ.

<sup>7</sup> B : pūti°.

<sup>8</sup> S<sup>d</sup> : °khāraṇ.

<sup>9</sup> S<sup>d</sup> : kelasānā. B : kelanā.

<sup>10</sup> S<sup>d</sup> : parikelāsanā.

<sup>11</sup> S<sup>d</sup> : gedhikatā gedhikattaṇ.

<sup>12</sup> S<sup>d</sup> : °vuttitā.

<sup>13</sup> S<sup>d</sup> : ācariye.

<sup>14</sup> K : uppajjhāyesu.

<sup>15</sup> K. omits.

<sup>16</sup> K : vippatikūla°.

<sup>17</sup> S<sup>d</sup> : kāsātātā. B : °nika°.



anādariyaṃ anādaratā<sup>1</sup> agāravatā appaṭissavatā :<sup>2</sup> ayaṃ vuccati asabhāgavutti.<sup>3</sup>

Tattha katamā aratī ?

Pantesu vā senāsanesu aññataraññataresu vā adhikulesu dhammesu vā<sup>4</sup> aratī aratikā anabhirati anabhiramaṇā ukkaṇṭhitā paritassitā :<sup>5</sup> ayaṃ vuccati aratī.

Tattha katamā tandī ?<sup>6</sup>

Yā tandī tandiyanā tandimanakatā, ālasyaṃ<sup>7</sup> ālasāyanā<sup>8</sup> ālasāyitattaṃ : ayaṃ vuccati tandī.

Tattha katamā vijambhikā ?<sup>9</sup>

Yā kāyassa jambhanā vijambhanā ānamanā<sup>10</sup> vinamanā sannamanā paṇamanā<sup>11</sup> vyādhiyakaṃ : ayaṃ vuccati vijambhikā.

Tattha katamo bhattasammado ?

Yā bhuttāviṣṣa bhattamucchā bhattakilamatho bhatta-parilāho<sup>12</sup> kāyadutṭhullaṃ : ayaṃ vuccati bhattasammado.

Tattha katamaṃ cetaso linattaṃ ?<sup>13</sup>

Yā cittassa akalyatā<sup>14</sup> akammaññatā oliyanā salliyanaṃ linaṃ liyanā liyitattaṃ thīnaṃ thīyanā thiyitattaṃ<sup>15</sup> cittassa : idaṃ vuccati cetaso linattaṃ.

Tattha katamā kuhanā ?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa paccayapaṭisevanasaṅkhātena vā sāmantaṭṭappitena vā iriyāpathassa vā aṭṭhapanā<sup>16</sup> ṭhapanā saṅṭhapanā bhākuṭikā<sup>17</sup> bhākuṭiyaṃ kuhanā kuhāyanā kuhitattaṃ : ayaṃ vuccati kuhanā.

Tattha katamā lapanā ?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yā paresaṃ ālapanā lapanā<sup>18</sup> sallapanā ullapanā samullapanā unnahanā<sup>19</sup> samunnahanā ukkācanā<sup>20</sup> samukkācanā anuppiyabhāṇitā<sup>21</sup> pāṭukamyatā<sup>22</sup> muggasuppatā pāribbhaṭṭatā :<sup>23</sup> ayaṃ vuccati lapanā.

Tattha katamā nemittikatā ?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpa-

<sup>1</sup> B : anādariyatā.

<sup>2</sup> B : appatī°.

<sup>3</sup> So S<sup>d</sup>.

<sup>4</sup> K. and B. omitt vā.

<sup>5</sup> S<sup>d</sup> : paritassitā.

<sup>6</sup> K and S<sup>d</sup> : tandī.

<sup>7</sup> S<sup>d</sup> : ālass°.

<sup>8</sup> B : ālasyāyanā.

<sup>9</sup> B : vijambhitā.

<sup>10</sup> S<sup>d</sup> : anāmanā.

<sup>11</sup> S<sup>d</sup> : paṇāmanā.

<sup>12</sup> S<sup>d</sup> : olāho.

<sup>13</sup> S<sup>d</sup> : olinattaṃ.

B : calinattaṃ.

<sup>14</sup> S<sup>d</sup> : akallatā.

<sup>15</sup> B : li°, and thi°.

<sup>16</sup> B : āṭhapanā.

<sup>17</sup> B : bhākuṭitā.

<sup>18</sup> S<sup>d</sup> : omitts.

<sup>19</sup> S<sup>d</sup> : ullahanā samullahanā.

<sup>20</sup> K : °kāpanā.

<sup>21</sup> S<sup>d</sup> : °bhāsītā.

<sup>22</sup> S<sup>d</sup> : cātu°. B : cātu°.

<sup>23</sup> K. and B : muggasupatā pāribbhaṭṭatā. Cf. Mil. 370.

katassa yaṃ paresaṃ nimittaṃ nimittakammaṃ obhāso obhāsakammaṃ sāmantaṃjappā parikathā: ayaṃ vuccati nemittikatā.

Tattha katamā nippesikatā?

Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yā paresaṃ akkosanā vambhanā garahanā ukkhepanā samukkhepanā khipanā saṃkhipanā pāpanā sampāpanā: avaṇṇahāriyā parapiṭṭhimāṃsikatā:<sup>1</sup> ayaṃ vuccati nippesikatā.

Tattha katamā lābhena lābhaṃ jigijjisanatā?<sup>2</sup>

Lābhasakkārasilokasannissito pāpiccho icchāpakato ito laddhaṃ āmisāṃ amutra harati amutra vā laddhaṃ āmisāṃ idha āharati: yā evarūpā āmisena āmisassa etthi gavetthi pariyetthi esanā gavesanā pariyesanā: ayaṃ vuccati lābhena lābhaṃ jigijjisanatā.<sup>2</sup>

Tattha katamo seyyo 'ham asmīti māno?

Idh' ekacco<sup>3</sup> jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattāhanena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā mānaṃ jappeti: yo evarūpo māno maññanā maññitattaṃ uppati uppāmo<sup>4</sup> dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati seyyo 'ham asmīti māno.

Tattha katamo sadiso 'ham asmīti māno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattāhanena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā mānaṃ jappeti: yo evarūpo māno maññanā maññitattaṃ uppati uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati sadiso 'ham asmīti māno.

Tattha katamo hīno 'ham asmīti māno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattāhanena vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā omānaṃ jappeti: yo evarūpo omāno omaññanā omaññitattaṃ hilanā ohilanā ohilittattaṃ attuññā<sup>5</sup> attavaññā attaparihavo: ayaṃ vuccati hīno 'ham asmīti māno.

<sup>1</sup> B. and K: avaṇṇahārikā.

<sup>2</sup> B: nijjijjisanatā.

<sup>3</sup> S<sup>d</sup>: ekacco ti vā.

<sup>4</sup> So S<sup>d</sup>, K., B. Cf. Dh. S., § 1116.

<sup>5</sup> S<sup>d</sup>: yo evarūpo omāno maññanā maññitattaṃ gilānā gilitattaṃ attaññutā. B: hil°.

Tattha katamo seyyassa seyyo 'ham asmīti māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā parehi seyyaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ unṇati unṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati seyyassa seyyo 'ham asmīti māno.

Tattha katamo seyyassa sadiso 'ham asmīti māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā parehi sadisaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ unṇati unṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati seyyassa sadiso 'ham asmīti māno.

Tattha katamo seyyassa hīno 'ham asmīti māno?

Idh' ekacco seyyo hoti jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjāṭṭhānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā parehi hīnaṇ attānaṇ dahati, so taṇ nissāya omānaṇ jappeti: yo evarūpo omāno omaññanā omaññitattaṇ hīlanā ohīlanā ohīlitattaṇ attuññā<sup>1</sup> attavaññā<sup>2</sup> attapari-bhavo:<sup>3</sup> ayaṇ vuccati seyyassa hīno 'ham asmīti māno.

Tattha katamo sadisassa seyyo 'ham asmīti māno?

Idh' ekacco sadiso hoti jātiyā vā gottena vā kolaputtiyena vā . . . pe<sup>4</sup> . . . aññataraññatarena vatthunā parehi seyyaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ unṇati unṇāmo dhajo sampaggāho ketukamyatā cittassa: ayaṇ vuccati sadisassa seyyo 'ham asmīti māno . . . pe<sup>5</sup> . . .

Tattha katamo hīnassa sadiso 'ham asmīti māno?

Idh' ekacco hīno hoti jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā parehi sadisaṇ attānaṇ dahati, so taṇ nissāya mānaṇ jappeti: yo evarūpo māno maññanā maññitattaṇ unṇati unṇāmo

<sup>1</sup> S<sup>d</sup>: attaññaṇ.

<sup>2</sup> K: attā°.

<sup>3</sup> S<sup>d</sup>: attuparibhavo.

<sup>4</sup> S<sup>d</sup> gives full text.

<sup>5</sup> K. proceeds without . . . pe . . . to the next question. S<sup>d</sup> and B. give the full alternation of Tattha katamo sadisassa sadiso . . . sadisassa hīno . . . hīnassa seyyo, &c.

dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati hīnassa sadiso 'ham asmīti māno.

Tattha katamo hīnassa hīno 'ham asmīti māno?

Idh' ekacco hīno hoti jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā parehi hīnaṃ attānaṃ dahati, so taṃ nissāya mānaṃ jappeti: yo evarūpo māno maññanā maññitattaṃ omāno omaññanā omaññitattaṃ hīlanā ohīlanā ohīlitattaṃ attuññā attavaṇṇa<sup>1</sup> attaparibhavo: ayaṃ vuccati hīnassa hīno 'ham asmīti māno.

Tattha katamo māno?

Yo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati māno.

Tattha katamo atimāno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā parehi<sup>2</sup> attānaṃ atimaññati: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati atimāno.

Tattha katamo mānātimāno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā . . . pe . . . aññataraññatarena vatthunā pubbakāle<sup>3</sup> parehi sadisaṃ attānaṃ dahati aparakāle<sup>4</sup> attānaṃ seyyaṃ dahati parehi hīnaṃ na dahati: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati mānātimāno.

Tattha katamo omāno?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatānena vā sippāyatānena vā vijjāttānena vā sutena vā paṭibhānena vā aññataraññatarena vatthunā omānaṃ jappeti: yo evarūpo omāno omaññanā omaññitattaṃ hīlanā ohīlanā ohīlitattaṃ attuññā<sup>5</sup> attavaññā<sup>6</sup> attaparibhavo, ayaṃ vuccati omāno.

Tattha katamo adhimāno?

Appatte pattasaññitā,<sup>7</sup> akate katasaññitā,<sup>8</sup> anadhigate adhigatasaññitā, asacchikate sacchikatasaññitā: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati adhimāno.

<sup>1</sup> S<sup>d</sup>: attaññā attavaññā. K: attā°.

<sup>2</sup> K: pare. K. and S<sup>d</sup> omit attānaṃ.

<sup>3</sup> K and B: pubbakālaṃ.

<sup>4</sup> K and B: aparakālaṃ.

<sup>5</sup> So S<sup>d</sup>.

<sup>6</sup> K: attā°.

<sup>7</sup> S<sup>d</sup>: pattī°.

<sup>8</sup> S<sup>d</sup> omits these two words.

Tattha katamo asmimāno?

Rupe asmīti māno,<sup>1</sup> asmīti chando, asmīti anusayo; vedanāya saññāya saṅkhāresu viññāṇe asmīti māno, asmīti chando, asmīti anusayo: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati asmimāno.

Tattha katamo micchāmāno?

Idh' ekacco pāpakena vā kammāyatanena pāpakena vā sippāyatanena pāpakena vā vijjattāṇaṇa pāpakena vā sutena pāpakena vā paṭibhāṇena pāpakena vā silena pāpakena vā vatena pāpakena vā silabbatena pāpikāya vā diṭṭhiyā aññataraññatarena vatthunā mānaṃ jappeti: yo evarūpo māno maññanā maññitattaṃ uppāti uppāmo dhajo sampaggāho ketukamyatā cittassa: ayaṃ vuccati micchāmāno.

Tattha katamo ñātivitakko?

Ñātake ārabha gehasito takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā micchāsaṅkappo: ayaṃ vuccati ñātivitakko.

Tattha katamo janapadavitakko?

Janapadaṃ ārabha gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṃ vuccati janapadavitakko.

Tattha katamo amaravitakko?<sup>2</sup>

Dukkarakārikāpaṭisaṃyutto<sup>3</sup> vā diṭṭhigatapaṭisaṃyutto vā<sup>4</sup> gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṃ vuccati amaravitakko.

Tattha katamo parānuddayatāpaṭisaṃyutto<sup>5</sup> vitakko?

Idh' ekacco<sup>6</sup> gihisaṃsaṭṭho viharati hasanandī sahasakī sukhitesu sukhito dukkhitesu dukkhito uppannesu kiccekaraṇīyesu attanā vā<sup>7</sup> yogaṃ āpajjati: yo tattha gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṃ vuccati parānuddayatāpaṭisaṃyutto vitakko.

Tattha katamo lābhasakkārasilokapaṭisaṃyutto vitakko?

Lābhasakkārasilokaṃ ārabha gehasito takko vitakko . . . pe . . . micchāsaṅkappo: ayaṃ vuccati lābhasakkārasilokapaṭisaṃyutto vitakko.

Tattha katamo anavaññattipaṭisaṃyutto vitakko?

Idh' ekacco jātiyā vā gottena vā kolaputtiyena vā vaṇṇapokkharatāya vā dhanena vā ajjhenena vā kammāyatanena vā sippāyatanena vā vijjattāṇaṇa vā sutena vā paṭibhāṇena vā aññataraññatarena vatthunā: mā maṃ

<sup>1</sup> S<sup>d</sup> omits these three words. B: rūpaṃ . . . vedanā, &c.

<sup>2</sup> S<sup>d</sup>: amarā°.

<sup>3</sup> B: dukkarakaritā°.

<sup>4</sup> S<sup>d</sup>: diṭṭhi vā paṭisaṃyutto vā.

<sup>5</sup> K: parānuddayatā°.

<sup>6</sup> S<sup>d</sup> omits the entire answer.

<sup>7</sup> B: vā.

pare avajāṇiṇṣūti: yo tattha gehasito takko vitakko . . .  
pe . . . micchasaṅkappo : ayaṃ vuccati anavaññattipaṭisaṅ-  
yutto vitakko.

ЕККАṆṆ.

Tattha katamo kodho ?

Yo kodho kujjhanā kujjhitattaṃ doso dussanā dussi-  
tattaṃ<sup>1</sup> vyāpatti vyāpajjanā vyāpajjitattaṃ<sup>2</sup> virodho  
paṭivirodho caṇḍikkaṃ asuro po anattamanatā cittaṣṣa :  
ayaṃ vuccati kodho.

Tattha katamo upanāho ?

Pubbakāle kodho, aparakāle<sup>3</sup> upanāho : yo evarūpo  
upanāho upanahanā upanahitattaṃ<sup>4</sup> aṭṭhapanā<sup>5</sup> ṭhapanā  
saṇṭhapanā anusāṇsandanaṃ anuppabandhanā<sup>6</sup> daḥhi-  
kammaṃ kodhassa : ayaṃ vuccati upanāho.

Tattha katamo makkho ?

Yo makkho makkhiyanā<sup>7</sup> makkhiyitattaṃ nitṭhuriyaṃ  
nitṭhuriyakammaṃ : ayaṃ vuccati makkho.

Tattha katamo palāso ?

Yo palāso palāsāyanā palāsāyitattaṃ,<sup>8</sup> palāsābhāro vivā-  
datthānaṃ yugaggaḥ appaṭinissaggo : ayaṃ vuccati palāso.

Tattha katamā issā ?

Yā paralābhasakkāragarukāramānanavandanapūjanāsu  
issā issāyanā issāyitattaṃ, usūyā usūyanā usūyitattaṃ,<sup>9</sup>  
ayaṃ vuccati issā.

Tattha katamaṃ macchariyaṃ ?

Pañca macchariyāni : āvāsamacchariyaṃ kulamacchari-  
yaṃ lābhamacchariyaṃ vaṇṇamacchariyaṃ dhammacchari-  
yaṃ : yaṃ evarūpaṃ maccherāṃ maccharāyanā mac-  
charāyitattaṃ vevicchaṃ kadariyaṃ kaṭukañcukatā<sup>10</sup> agga-  
hitattaṃ cittaṣṣa : idaṃ vuccati macchariyaṃ.

Tattha katamā māyā ?

Idh' ekacco kāyena duccaritaṃ caritvā vācāya duccaritaṃ  
caritvā manasā duccaritaṃ caritvā tassa paṭicchādanahetu  
pāpikaṃ icchaṃ paṇidabhati : mā maṃ jañña ti icchati,—

<sup>1</sup> K : dus°.

<sup>2</sup> B. and S<sup>d</sup> of these three give only vyāpajjanā.

<sup>3</sup> K : pubbakālaṃ . . . aparakālaṃ.

<sup>4</sup> S<sup>d</sup> : upanayihanā upanayihitattaṃ. B : upanayhanā.

K. drops the y in the Corrigenda.

<sup>5</sup> B : āṭhapanā. <sup>6</sup> S<sup>d</sup> : anubandhanā. <sup>7</sup> B : makkhiyanā.

<sup>8</sup> S<sup>d</sup> omits. B. has paḷ°.

<sup>9</sup> B : ussū°.

<sup>10</sup> K : kaṭa°. Cf. Dh. S., transl., p. 300, n. 2.

mā maṇ jaññā ti saṅkappeti,<sup>1</sup>—mā maṇ jaññā ti vācaṇ<sup>2</sup> bhāsati,—mā maṇ jaññā ti kāyena parakkamati: yā evarūpā māyā māyāvitā accasārā<sup>3</sup> vaṇcanā nikati vikīraṇā<sup>4</sup> parihaṇā<sup>5</sup> guhaṇā pariguhaṇā chādanā paricchādanā anuttānikammaṇ anāvikkammaṇ vocchādanā pāpa-kiriya: ayaṇ vuccati māyā.

Tattha katamaṇ sāttheyyaṇ?<sup>6</sup>

Idh' ekacco satho<sup>7</sup> hoti parisatho: yaṇ tattha saṭhaṇ saṭhatā sāttheyyaṇ kakkaratā kakkariyaṇ<sup>8</sup> parikkhattatā<sup>9</sup> parikkhattiyaṇ:<sup>10</sup> idaṇ vuccati sāttheyyaṇ.

Tattha katamā avijjā?<sup>11</sup>

Yaṇ aññāṇaṇ adassanaṇ . . . pe . . . avijjālaṇgī moho akusalamūlaṇ: ayaṇ vuccati avijjā.

Tattha katamā bhavataṇhā?

Yo bhavesu bhavacchando bhavarāgo bhavanandī bhavataṇhā bhavasineho<sup>12</sup> bhavaparilāho bhavamucchā bhavajjhosaṇaṇ: ayaṇ vuccati bhavataṇhā.

Tattha katamā bhavaditṭhi?

Bhavissati attā ca loko cāti: yā evarūpā ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati bhavaditṭhi.

Tattha katamā vibhavaditṭhi?

Na bhavissati attā ca loko cāti: yā evarūpā ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho:<sup>13</sup> ayaṇ vuccati vibhavaditṭhi.

Tattha katamā sassataditṭhi?

Sassato attā ca loko cāti: yā evarūpā ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati sassataditṭhi.

Tattha katamā ucchedaditṭhi?

Ucchijjissati attā ca loko cāti: yā evarūpā ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati ucchedaditṭhi.

Tattha katamā antavā ditṭhi?

Antavā attā ca loko cāti: yā evarūpā ditṭhi ditṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati antavā ditṭhi.

<sup>1</sup> K: saṅkappati.

<sup>2</sup> S<sup>d</sup>: vācam.

<sup>3</sup> B. and K: accāsārā. Cf. M. I., 304; § i., 239: v, 218, n. 8.

<sup>4</sup> S<sup>d</sup>: vikarāṇā. B: vikkirāṇā. <sup>5</sup> S<sup>d</sup>: parihaṇā.

<sup>6</sup> K: sāttho; below, satho. Cf. M. I., 529.

<sup>7</sup> B: saṭṭho. <sup>8</sup> K: kakkhaḷatā kakkhaḷiyaṇ.

<sup>9</sup> S<sup>d</sup>: parikkhattā. K: parikkhattatā.

<sup>10</sup> S<sup>d</sup>: parikkhattiyaṇ. K: parikkhattiyaṇ.

<sup>11</sup> Cf. above p. 85, and Dh. S., §§ 1311 foll.

<sup>12</sup> So both K. and S<sup>d</sup>. B: °sneho. <sup>13</sup> K: °yesaggāho.

Tattha katamā anantavā diṭṭhi?

Anantavā attā ca loko cāti: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati anantavā diṭṭhi.

Tattha katamā pubbantānudiṭṭhi?

Pubbantaṇ ārabba yā uppajjati diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati pubbantānudiṭṭhi.

Tattha katamā aparantānudiṭṭhi?

Aparantaṇ ārabba yā uppajjati diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati aparantānudiṭṭhi.

Tattha katamaṇ ahirikaṇ?

Yaṇ na hiriyati hiriyitabbena,<sup>1</sup> na hiriyati pāpakānaṇ akusalānaṇ dhammānaṇ samāpattiyā: idaṇ vuccati ahirikaṇ.

Tattha katamaṇ anottappaṇ?

Yaṇ na ottappati ottappitabbena,<sup>2</sup> na ottappati pāpakānaṇ akusalānaṇ dhammānaṇ samāpattiyā: idaṇ vuccati anottappaṇ.

Tattha katamā dovacassatā?

Sahadhammike<sup>3</sup> vuccamāne dovacassāyaṇ<sup>4</sup> dovacassiyaṇ dovacassatā vippatikūlagāhitā vipaccanikasātātā,<sup>5</sup> anādarīyaṇ anādaratā agāravatā appaṭissavatā<sup>6</sup>: ayaṇ vuccati dovacassata.

Tattha katamā pāpamittatā?

Ye te puggalā assaddhā dussilā appassutā maccharino duppaññā yā tesāṇ sevanā nisevanā saṇsevanā bhajana sambhajana bhatti sambhatti sampavaṇkatā:<sup>7</sup> ayaṇ vuccati pāpamittatā.

Tattha katamo anajjavo?

Yo anajjavo anajjavatā jimhatā<sup>9</sup> vaṇkatā kuṭilatā: ayaṇ vuccati anajjavo.

Tattha katamo amaddavo?

Yā amudutā amaddavatā kakkhalatā<sup>10</sup> kathinatā,<sup>11</sup> phārusiyaṇ ujucittatā amuducittatā:<sup>12</sup> ayaṇ vuccati amaddavo.

<sup>1</sup> S<sup>d</sup>: hiriyatabbe, or, the following negative particle has been omitted. Cf. p. 370. B: hiriyitabbena.

<sup>2</sup> S<sup>d</sup>: ottappitabbe, or, as in preceding note.

<sup>3</sup> B: °dhammikenā.

<sup>4</sup> S<sup>d</sup> omits. B. puts dovacassatā first, and adds a fourth: dovacassitā, but not on p. 371.

<sup>5</sup> S<sup>d</sup>: vipatīkula° vipaccanikasattā. B: vipatīkula° vipaccanika°.

<sup>6</sup> B. and S<sup>d</sup>: appatī°.

<sup>7</sup> S<sup>d</sup>: °katāṇ.

<sup>8</sup> K: anājj°.

<sup>9</sup> K: jimhitā.

<sup>10</sup> S<sup>d</sup>: kakkhaliyaṇ. B: kakkhaliyaṇ phārusiyaṇ kakkhalatā katinatā.

<sup>11</sup> S<sup>d</sup> omits.

<sup>12</sup> S<sup>d</sup> and B: amudutā.



Tattha katamā akkhanti?

Yā akkhanti akkhamanatā anadhivāsanatā caṇḍikkay asuro po anattamanatā cittassa : ayaṇ vuccati akkhanti.

Tattha katamaṇ asoraccaṇ?

Kāyiko vitikkamo<sup>1</sup> vācasiko vitikkamo kāyikavācasiko vitikkamo : idaṇ vuccati asoraccaṇ. Sabbam<sup>2</sup> pi dussilyaṇ asoraccaṇ.

Tattha katamaṇ asākhalyaṇ?

Yā sā vācā aṇḍakā kakkasā<sup>3</sup> parakaṭukā parābhisajjani kodhasāmantā asamādhisaṇvattanikā tathārūpiṇ vācaṇ bhāsita hoti : yā tattha asaṇhavācatā asākhilavācatā pharusavācatā : idaṇ vuccati asākhalyaṇ.

Tattha katamo appaṭisanthāro?

Dve paṭisanthārā : āmisapaṭisanthāro ca dhammapaṭisanthāro ca. Idh' ekacco appaṭisanthārako hoti āmisapaṭisanthārena vā dhammapaṭisanthārena vā : ayaṇ vuccati appaṭisanthāro.

Tattha katamā indriyesu aguttadvārata?

Idh' ekacco cakkhunā rūpaṇ disvā nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṇ cakkhundriyaṇ asaṇvutaṇ viharantaṇ abhiññhādomanassa pāpakā akusalā dhammā anvāssaveyyuṇ, tassa saṇvarāya na paṭipajjati na rakkhati cakkhundriyaṇ cakkhundriye na saṇvaraṇ āpajjati, sotena saddaṇ sutvā,<sup>4</sup> ghānena gandhaṇ ghāyitvā, jivhaya rasaṇ sāyitvā, kāyena phoṭṭhabbaṇ phusitvā, manasā dhammaṇ viññāya nimittaggāhī hoti anuvyañjanaggāhī, yatvādhikaraṇam enaṇ manindriyaṇ asaṇvutaṇ viharantaṇ abhiññhādomanassa pāpakā akusalā dhammā anvāssaveyyuṇ, tassa saṇvarāya na paṭipajjati na rakkhati manindriyaṇ manindriye na saṇvaraṇ āpajjati : yā imesaṇ chaṇnaṇ indriyaṇaṇ agutti agopana anārakkho asaṇvaro : ayaṇ vuccati indriyesu aguttadvārata.

Tattha katamā bhojane amattaññutā?

Idh' ekacco appaṭisaṇkhā ayaṇiso āhāraṇ āhāreti davāya madāya maṇḍanāya vibhūsanāya : yā tattha asantutṭhitā<sup>5</sup> amattaññutā appaṭisaṇkhā bhojane : ayaṇ vuccati bhojane amattaññutā.

Tattha katamaṇ muṭṭhasaccaṇ?

Yā asati<sup>6</sup> ananussati appaṭissati asati<sup>7</sup> asaraṇatā adhāraṇatā pilāpanatā sammussanatā :<sup>8</sup> idaṇ vuccati muṭṭhasaccaṇ.

<sup>1</sup> B : vitik°.

<sup>2</sup> B : sabbaṇ.

<sup>3</sup> Sd : kakkhasā.

<sup>4</sup> Only B. inserts 'pe's.'

<sup>5</sup> K : asantutṭhatā.

<sup>6</sup> K : assati.

<sup>7</sup> Sd and B. omit.

<sup>8</sup> Sd : apilāpanatā pammosanatā. K : samusanatā.

Tattha katamaṇ asampajaññaṇ ?

Yaṇ aññaṇaṇ adassanaṇ . . . pe . . . avijjālaṇḡi moho akusalamūlaṇ : idaṇ vuccati asampajaññaṇ.

Tattha katamā silavipatti ?

Kāyiko vitikkamo vācasiko vitikkamo kāyikavācasiko vitikkamo : ayaṇ vuccati silavipatti. Sabbam pi dussilyaṇ silavipatti.

Tattha katamā diṭṭhivipatti ?

Natthi dinnaṇ, natthi yiṭṭhaṇ . . . pe<sup>1</sup> . . . ye imaṇ ca lokaṇ paraṇ ca lokaṇ sayāṇ abhiññā sacchikatvā pavedentīti : yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho : ayaṇ vuccati diṭṭhivipatti. Sabbā pi micchādiṭṭhi diṭṭhivipatti.

Tattha katamaṇ ajjhattaṇ saṇyojanaṇ ?

Pañcorambhāgiyāni saṇyojanāni ajjhattaṇ saṇyojanaṇ. Pañcuddhambhāgiyāni saṇyojanāni bahiddhā saṇyojanaṇ.

### DUKAṇ.

Tattha katamāni tīpi akusalamūlāni ?

Lobho doso moho.

Tattha katamo lobho ?<sup>2</sup>

Yo rāgo sārāgo anunayo anurodho nandī nandirāgo<sup>3</sup> cittassa sārāgo icchā mucchā ajjhosaṇaṇ gedho pali-gedho<sup>4</sup> saṅgo paṅko eja māyā janikā sañjanāni<sup>5</sup> sabbini<sup>6</sup> jālini saritā<sup>7</sup> visattikā suttaṇ visaṭā āyuhani<sup>8</sup> dutiya paṇidhi bhavanettī vanaṇ vanatho<sup>9</sup> santhavo sineho<sup>10</sup> apekhā paṭibandhu āsā āsiṇsaṇā āsiṇsitattaṇ rūpāsā saddāsā<sup>11</sup> gandhāsā rasāsā phoṭṭhabbāsā lābhāsā dhanāsā puttāsā jivitāsā jappā pajappā abhijappā jappā<sup>12</sup> jappanā jappitattaṇ loluppaṇ<sup>13</sup> loluppāyaṇā loluppāyitattaṇ puñ-cikatā<sup>14</sup> sādukamyatā<sup>15</sup> adhammarāgo visamalobho nikanti

<sup>1</sup> S<sup>d</sup> gives full text. Cf. Dh. S., § 1362, and above, p. 328.

<sup>2</sup> Dh. S., § 1059.

<sup>3</sup> S<sup>d</sup> : nandi nandirāgo.

<sup>4</sup> S<sup>d</sup> : paṭigedho. B : pari°.

<sup>5</sup> S<sup>d</sup> : sañjani.

<sup>6</sup> S<sup>d</sup> : sabbini.

<sup>7</sup> S<sup>d</sup> : sarinā.

<sup>8</sup> S<sup>d</sup> : āyuhani. B : visadā āyuhani.

<sup>9</sup> S<sup>d</sup> : vanato.

<sup>10</sup> So K. and S<sup>d</sup>. B : sneho.

<sup>11</sup> S<sup>d</sup> : saddāhasā.

<sup>12</sup> S<sup>d</sup> and B. omit.

<sup>13</sup> S<sup>d</sup> inserts; loluppanā.

<sup>14</sup> B : pucchāñjikatā.

<sup>15</sup> B, K. and Asl., p. 365, sādhu-kamyatā. S<sup>d</sup> reads sādu°.

Possibly one should read sādu° in the Atthasālini, as more congruous with the context : manāpe visaye kāmetiti.

nikāmanā patthanā pihanā sampatthanā kāmataṇhā bhavataṇhā vibhavataṇhā rūpataṇhā arūpataṇhā nirodha-  
taṇhā rūpataṇhā<sup>2</sup> saddataṇhā<sup>3</sup> gandhataṇhā rasataṇhā  
phoṭṭhabbataṇhā dhammataṇhā ogho yogo gantho upā-  
dānaṃ āvaraṇaṃ nīvaraṇaṃ chādanaṃ<sup>4</sup> bandhanaṃ upak-  
kilesaṃ anusayo pariyutthānaṃ latā vevicchaṃ dukkhamūlaṃ  
dukkhanidānaṃ dukkhappabhavo<sup>5</sup> Mārapāso Mārabalisaṃ  
Māravisaṃ taṇhānādī taṇhājālaṃ taṇhāgaddulaṃ taṇhā-  
samuddo abhijjhā lobho akusalamūlaṃ : ayaṃ vuccati lobho.

Tattha katamo doso?

Anatthaṃ<sup>6</sup> me acarīti āghāto jāyati ; anatthaṃ me  
caratīti āghāto jāyati ; anatthaṃ me carissatīti āghāto  
jāyati ; piyassa me manāpassa anatthaṃ acari, anatthaṃ  
carati, anatthaṃ carissatīti āghāto jāyati ; appiyassa me  
amanāpassa atthaṃ acari, atthaṃ carati, atthaṃ carissatīti  
āghāto jāyati ; atthāne vā pana āghāto jāyati : yo evarūpo  
cittassa āghāto paṭighāto paṭighaṃ paṭivirodho kopo  
pakopo sampakopo doso padoso sampadoso cittassa  
vyāpatti manopadoso kodho kujjhanā kujjhitattaṃ doso  
dussanā dussitattaṃ<sup>7</sup> vyāpatti vyāpajjanā vyāpajjitattaṃ<sup>8</sup>  
virodho paṭivirodho caṇḍikkaṃ asuro po anattamanatā  
cittassa : ayaṃ vuccati doso.

Tattha katamo moho?

Dukkhe aññānaṃ dukkhasamudaye aññānaṃ dukkha-  
nirodhe aññānaṃ dukkhanirodhagāminiyā paṭipadāya  
annānaṃ ; pubbante aññānaṃ aparante aññānaṃ pubban-  
tāparante aññānaṃ idappaccayatāpaṭiccasamuppannesu  
dhammesu aññānaṃ, yaṃ evarūpaṃ aññānaṃ adassanaṃ  
. . . pe<sup>9</sup> . . . avijjālaṅgī moho akusalamūlaṃ : ayaṃ  
vuccati moho.

Imāni tīpi akusalamūlāni.

Tattha katame tayo akusalavitakkā?

Kāmaavitakko vyāpādavitaṅko vihiṃsāvitakko.

Tattha katamo kāmaavitakko? Kāmapaṭisaṃyutto takko  
vitakko . . . pe<sup>10</sup> . . . micchāsaṃkappo : ayaṃ vuccati  
kāmaavitakko.

<sup>1</sup> S<sup>d</sup> has tatthanā, and omits next two terms.

<sup>2</sup> S<sup>d</sup> and Dh. S. omit. But the second rūpa is not synonymous with the first.

<sup>3</sup> S<sup>d</sup>: saddahatanhā. <sup>4</sup> B: chadanaṃ. <sup>5</sup> S<sup>d</sup> °pabhāvo.

<sup>6</sup> S<sup>d</sup>: anattham. <sup>7</sup> K: dūsanā dūsit°. <sup>8</sup> S<sup>d</sup> and B. omit.

<sup>9</sup> S<sup>d</sup> gives full text.. See above p. 85.

<sup>10</sup> S<sup>d</sup> gives full text. See above p. 86.

Ime tayo akusalavitakkā.

Imā tisso akusalasañña.

Imā tisso akusaladhātuyo.

Tattha kataman manoduccaritan?

Abhiijhā vyāpādo micchāditt̥hi : idaṃ vuccati manoduccaritaṃ.

Tattha katamaṃ kāyaduccaritaṃ ?

Akusalaṃ kāyakammaṃ kāyaduccaritaṃ. Akusalaṃ vacīkammaṃ vaciduccaritaṃ. . . . Akusalaṃ manokammaṃ manoduccaritaṃ.

Tattha katamaṃ akusalaṃ kāyakammaṃ ?

Akusalā kāyasañcetanā akusalaṃ kāyakammaṃ. . . . Akusalā vacīsañcetanā akusalaṃ vacīkammaṃ. . . . Akusalā manosañcetanā akusalaṃ manokammaṃ.

Imāni tīni duccaritāni.

Tattha katame tayo āsavā ?

Kāmāsavo bhavāsavo avijjāsavo.

Tattha katamo kāmāsavo ?

Yo kāmesu kāmaccchando<sup>1</sup> kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmaparilāho kāmamuccā kāmajjhosānaṃ : ayaṃ vuccati kāmāsavo.

Tattha katamo bhavāsavo ?

Yo bhavesu bhavaccchando . . . pe<sup>2</sup> . . . bhavajjhosānaṃ : ayaṃ vuccati bhavāsavo.

Tattha katamo avijjāsavo ?

Dukkhe aññānaṃ . . . pe . . . avijjālangī moho akusalamūlaṃ : ayaṃ vuccati avijjāsavo.

Ime tayo āsavā.

Tattha katamāni tīni saṃyojanāni ?

Sakkāyaditt̥hi vicikicchā silabbataparāmāso.

Tattha katamā sakkāyaditt̥hi ?

Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ . . . saññaṃ . . . saṅkhāre . . . viññānaṃ attato samanupassati, viññānavantaṃ vā attānaṃ, attani vā viññānaṃ, viññānasmiṃ vā attānaṃ : yā evarūpā ditt̥hi ditt̥higataṃ . . . pe . . . vipariyesagāho : ayaṃ vuccati sakkāyaditt̥hi.

Tattha katamā vicikicchā ?

Satthari kaṅkhati vicikicchati, dhamme kaṅkhati vicikicchati, saṅghe kaṅkhati vicikicchati, sikkhāya kaṅkhati vicikicchati ; pubbante kaṅkhati vicikicchati, aparante kaṅkhati vicikicchati, pubbantāparante kaṅkhati vicikie-

<sup>1</sup> K. and B. have pe to kāmajjhosānaṃ. <sup>2</sup> Dh. S., § 1120.

chatī, idappaccayatā-paṭiccasamuppannesu dhammesu kaṃkhati vicikicchati : yā evarūpā kaṃkhā kaṃkhāyanaṃ kaṃkhāyitattaṃ<sup>1</sup> vimati vicikicchā dvelhakaṃ dvedhāpatho saṃsayo anekasaṃsāro āsappanā parisappanā apariyogāhanā<sup>2</sup> thambhitattaṃ cittassa manovilekko : ayaṃ vuccati vicikicchā.

Tattho katamo silabbataparāmāso?

Ito bahiddhā samaṇabrāhmaṇānaṃ silena suddhi vatena suddhi silabbatena suddhīti : yā evarūpā diṭṭhi diṭṭhigataṃ . . . pe<sup>3</sup> . . . vipariyesagāho : ayaṃ vuccati silabbataparāmāso.

Imāni tīni saṃyojanāni.

Tattha katamā tisso taṇhā?

Kāmatanḥā bhavatanḥā vibhavanḥā?

Tattha katamā bhavatanḥā?<sup>4</sup>

Bhavaditṭhisahagato rāgo sārāgo anunayo anurodho nandī nandirāgo<sup>5</sup> cittassa sārāgo : ayaṃ vuccati bhavatanḥā.

Tattha katamā vibhavanḥā?

Ucchedaditṭhisahagato rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati vibhavanḥā.

Avasesā taṇhā kāmatanḥā.

Tattha katamā kāmatanḥā?

Kāmadhātupaṭisaṃyutto rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati kāmatanḥā.

Rūpadhātu<sup>6</sup> . . . arūpadhātupaṭisaṃyutto rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati bhavatanḥā.

Ucchedaditṭhisahagato rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati vibhavanḥā.

Imā tisso taṇhā.

Tattha katamā aparā pi tisso taṇhā?

Kāmatanḥā rūpatanḥā<sup>7</sup> arūpatanḥā.

Tattha katamā kāmatanḥā?

Kāmadhātupaṭisaṃyutto rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati kāmatanḥā.

<sup>1</sup> K. and B. have pe to thambhitattaṃ. <sup>2</sup> S<sup>d</sup> : pariyo°.

<sup>3</sup> Dh. S., § 1119. B : vipariyesagāho.

<sup>4</sup> K., B. and S<sup>d</sup> take the analysis in this order.

<sup>5</sup> K., B. and S<sup>d</sup> have pe for these four terms.

<sup>6</sup> S<sup>d</sup> gives the question to this and next answer. K. and B. omit question.

<sup>7</sup> S<sup>d</sup> reads rūpatanḥā first here, but not in the analysis.

Tattha katamā rūpatanḥā?

Rūpadhātupaṭisaṇyutto rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṇ vuccati rūpatanḥā.

Tattha katamā arūpatanḥā?

Arūpadhātupaṭisaṇyutto rāgo sārāgo . . . pe . . . cittassa sarāgo : ayaṇ vuccati arūpatanḥā.

Imā tisso tanḥā.

Tatthā katamā aparā pi tisso tanḥā?

Rūpatanḥā arūpatanḥā nirodhatanḥā.

Tattha katamā rūpatanḥā?

Rūpadhātupaṭisaṇyutto rāgo sārāgo . . . pe . . . cittassa sarāgo : ayaṇ vuccati rūpatanḥā.

Tattha katamā arūpatanḥā?

Arūpadhātupaṭisaṇyutto rāgo sārāgo . . . pe . . . cittassa sarāgo : ayaṇ vuccati arūpatanḥā.

Tattha katamā nirodhatanḥā?

Ucchedadiṭṭhisahagato rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṇ vuccati nirodhatanḥā.

Imā tisso tanḥā.

Tattha katamā tisso esanā?

Kāmesanā bhavesanā brahmacariyesanā.

Tattha katamā kāmesanā?

Yo kāmesu kāmacchando . . . pe<sup>1</sup> . . . kāmajjhosaṇaṇ : ayaṇ vuccati kamesanā.

Tattha katamā bhavesanā?

Yo bhavesu bhavacchando . . . pe . . . bhavajjhosaṇaṇ : ayaṇ vuccati bhavesanā.

Tattha katamā brahmacariyesanā?

Sassato loko ti vā asassato loko ti vā . . . pe<sup>2</sup> . . . neva hoti na na hoti tathāgato param maraṇā ti vā yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho : ayaṇ vuccati brahmacariyesanā.

Tattha katamā kāmesanā?

Kāmarāgo tad-ekattṭhaṇ akusalaṇ kāyakammaṇ vacīkammaṇ manokammaṇ : ayaṇ vuccati kāmesanā.

Bhavarāgo<sup>3</sup> tad-ekattṭhaṇ akusalaṇ kāyakammaṇ vacīkammaṇ manokammaṇ : ayaṇ vuccati bhavesanā.

<sup>1</sup> S<sup>d</sup> gives full text. See under tayo āsavā, p. 364.

<sup>2</sup> So K., B. and S<sup>d</sup>. See Dh. S., § 1099.

<sup>3</sup> S<sup>d</sup> does not suppress the question to this and following statement. B. suppresses next question only.

Antaggāhikā dīṭṭhi tad-ekatṭhaṇ akusalaṇ kāyakammaṇ vacikammaṇ manokammaṇ : ayaṇ vuccati brahmacariye-saṇā.

Imā tisso esaṇā.

Tattha katamā tisso vidhā?

Seyyo 'ham asmīti vidhā. Sadiso 'ham asmīti vidhā. Hīno 'ham asmīti vidhā.

Imā tisso vidhā.

Tattha katamāni tīṇi bhayāni?

Jātibhayaṇ jarābhayaṇ maraṇabhayaṇ.

Tattha katamaṇ jātibhayaṇ?

Jātiṇ paṭicca bhayaṇ bhayānakaṇ chambhitattaṇ loma-haṇso cetaso utrāso : idaṇ vuccati jātibhayaṇ.

Tattha katamaṇ jarābhayaṇ?

Jaraṇ paṭicca bhayaṇ bhayānakaṇ chambhitattaṇ loma-haṇso cetaso utrāso : idaṇ vuccati jarābhayaṇ.

Tattha katamaṇ maraṇabhayaṇ?

Maranaṇ paṭicca bhayaṇ bhayānakaṇ chambhitattaṇ lomahaṇso cetaso utrāso : idaṇ vuccati maraṇabhayaṇ.

Imāni tīṇi bhayāni.

Tattha katamāni tīṇi tamāni?

Atitaṇ vā<sup>1</sup> addhānaṇ ārabba kaṇkhati vicikicchati nādhimuccati na sampasīdati, anāgataṇ vā addhānaṇ ārabba kaṇkhati vicikicchati nādhimuccati na sampasīdati, etarahi vā<sup>2</sup> paccuppannaṇ addhānaṇ ārabba kaṇkhati vicikicchati nādhimuccati na sampasīdati.

Imāni tīṇi tamāni.

Tattha katamāni tīṇi titthāyatanāni?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṇvādī hoti evaṇdīṭṭhī :<sup>3</sup> yaṇ kiṇcāyaṇ purisapuggalo paṭisaṇvedeti sukhaṇ vā dukkhaṇ vā adukkhamasukhaṇ vā sabbaṇ taṇ pubbe katahetūti.

Idha paṇ'<sup>4</sup> ekacco samaṇo vā brāhmaṇo vā evaṇvādī hoti evaṇdīṭṭhī : yaṇ kiṇcāyaṇ purisapuggalo paṭisaṇvedeti sukhaṇ vā dukkhaṇ vā adukkhamasukhaṇ vā sabbaṇ taṇ issaranimmānāhetūti.

Idha paṇ' ekacco samaṇo vā brāhmaṇo vā evaṇvādī hoti evaṇdīṭṭhī : yaṇ kiṇcāyaṇ purisapuggalo paṭisaṇvedeti

<sup>1</sup> K. omits vā.

<sup>2</sup> K. omits etarahi vā.

<sup>3</sup> K. and B : evaṇdīṭṭhi always.

<sup>4</sup> S<sup>d</sup> : pana ekacco.



sukhaṃ vā dukkhaṃ vā adukkhamasukkaṃ vā sabbaṃ taṃ  
ahetu appaccayāti.

Imāni tīṇi tittḥāyatanāni.

Tattha katame tayo kiñcana?

Rāgo kiñcanaṃ doso kiñcanaṃ moho kiñcanaṃ. Ime  
tayo kiñcana.

Tattha katamāni tīṇi aṅgaṇāni?

Rāgo aṅgaṇaṃ doso aṅgaṇaṃ moho aṅgaṇaṃ. Imāni tīṇi  
aṅgaṇāni.

Tattha katamāni tīṇi malāni?

Rāgo malaṃ doso malaṃ moho malaṃ. Imāni tīṇi  
malāni.

Tattha katamāni tīṇi visamāni?

Rāgo visamaṃ doso visamaṃ moho visamaṃ. Imāni tīṇi  
visamāni.

Tattha katamāni aparāni pi tīṇi visamāni?

Kāyavisamaṃ vacīvisamaṃ manovisamaṃ. Imāni tīṇi  
visamāni.

Tattha katame tayo aggī?

Rāgaggi dosaggi mohaggi.

Ime tayo aggī.

Tattha katame tayo kasāvā?

Rāgakasāvo dosakasāvo mohokasāvo. Ime tayo kasāvā.

Tattha katame apare pi tayo kasāvā?

Kāyakasāvo vacīkasāvo manokasāvo. Ime tayo kasāvā.

Tattha katamā assādaditṭhi?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṃvādi hoti  
evaṃditṭhi: natthi kāmesu doso ti, so kāmesu pātavyataṃ  
āpajjati. Ayaṃ vuccati assādaditṭhi.

Tattha katamā attānuditṭhi?<sup>1</sup>

Idha assutavā puthujjanaṃ ariyānaṃ adassāvī ariyadham-  
massa akovido ariyadhamme avinito sappurisaṇaṃ adassāvī  
sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinito,  
rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani  
vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ . . . saññānaṃ . . .  
saṃkhāre . . . viññānaṃ attato samanupassati, viññāṇa-  
vantaṃ vā attānaṃ, attani vā viññānaṃ, viññāṇasmiṃ vā  
attānaṃ: yā evarūpādītṭhi dītṭhigataṃ . . . pe . . . vipari-  
yesagāho: ayaṃ vuccati attānuditṭhi.

<sup>1</sup> Cf. S., iii., 185; iv., 148.

Tattha katamā micchādītthi ?

Natthi dinnayaṃ, natthi yitthayaṃ . . . pe<sup>1</sup> . . . ye imaṃ ca lokayaṃ paraṃ ca lokayaṃ sayayaṃ abhiññā sacchikatvā pavedentitī : yā evarūpā dītthi dītthigataṃ . . . pe . . . vipariyesagāho : ayaṃ vuccati micchādītthi.<sup>2</sup>

Sassatādītthi assādādītthi sakkāyādītthi attānūdītthi ucchedādītthi micchādītthi.

Tattha katamā aratī ?

Pantesu vā senāsanesu aññataraññataresu vā<sup>3</sup> adhikusalesu dhammesu aratī<sup>3</sup> aratīkā anabhiratī anabhiramanā ukkaṇṭhitā paritassitā<sup>4</sup> : ayaṃ vuccati aratī.

Tattha katamā vihesā ?

Idh' ekacco pāpinā vā leḍḍunā vā daḍḍena vā satthena vā rajjuyā vā aññataraññatarena satte viheṭheti : yā evārūpā heṭhanā viheṭhanā hiṇsanā vihiṇsanā rosanā virośanā parūpaghātō : ayaṃ vuccati vihesā.

Tattha katamā adhammacariyā ?

Kāyena adhammacariyā visamacariyā, vācāya adhammacariyā visamacariyā, manasā adhammacariyā visamacariyā : ayaṃ vuccati adhammacariyā.

Tattha katamā dovacassatā ?

Sahadhammike vuccamāne dovacassāyaṃ dovacassiyaṃ dovacassatā<sup>5</sup> vippatikūlagāhitā vipaccanikasātātā anādariyaṃ anādaratā agāravatā appaṭissavatā : ayaṃ vuccati dovacassatā.

Tattha katamā pāpamittatā ?

Ye te puggalā assaddhā dussilā appassutā maccharino duppaññā, yā tesayaṃ sevanaṃ nisevanaṃ saṃsevanaṃ bhajanaṃ sambhajanaṃ bhatti sambhatti taṃ - sampavaṇkatā : ayaṃ vuccati pāpamittatā.

Tattha katamā nānattasaññā ?

Kāmasaññā vyāpādasaññā vihiṇsāsāññā : ayaṃ vuccati nānattasaññā. Sabbā pi akusalasaññā nānattasaññā.

Tattha katamaṃ uddhaccaṃ ?

Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa : idaṃ vuccati uddhaccaṃ.

Tattha katamaṃ kosajjaṃ ?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā

<sup>1</sup> See below, p. 392.

<sup>2</sup> S<sup>d</sup> continues dītthigatamasassatādītthi, &c.

<sup>3</sup> S<sup>d</sup> omits.

<sup>4</sup> So S<sup>d</sup>. See p. 352, n. 5.

<sup>5</sup> So also B. Cf. p. 359 for variants in B.

pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppa-  
dānaṃ kusalanāṃ vā dhammānaṃ bhāvanāya asakkacca-  
kiriyaṭā asātaccakiriyaṭā anīṭṭhitakiriyaṭā<sup>1</sup> olinavuttitā<sup>2</sup>  
nikkhittachandatā nikkhittadhuratā<sup>3</sup> anāsevanā abhāvanā  
abahulikammaṃ anaditṭhānaṃ ananuyogo pamādo : idaṃ  
vuccati kosajjaṃ.

Tattha katamo pamādo ?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā  
pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppa-  
dānaṃ kusalanāṃ vā<sup>4</sup> dhammānaṃ bhāvanāya asakkacca-  
kiriyaṭā asātaccakiriyaṭā anīṭṭhitakiriyaṭā<sup>1</sup> olinavuttitā<sup>2</sup>  
nikkhittachandatā nikkhittadhuratā<sup>3</sup> anāsevanā abhāvanā  
abahulikammaṃ anaditṭhānaṃ ananuyogo pamādo : yo  
evarūpo pamādo pamajjanaṃ pamajjitattaṃ : ayaṃ vuccati  
pamādo.

Tattha katamā asantutṭhitā ?<sup>5</sup>

Itaritaracīvarapiṇḍa pātasenāsanagilānapaccayabhesajja-  
parikkhārehi pañcahi vā kāmaguṇehi asantutṭhassa<sup>6</sup>  
bhiyyokamyatā : yā evarūpā icchā icchāgataṃ asantut-  
ṭhitā rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ  
vuccati asantutṭhitā.

Tattha katamā asampajaññatā ?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho  
akusalamūlay : ayaṃ vuccati asampajaññatā.

Tattha katamā mahicchatā ?

Itaritaracīvarapiṇḍa pātasenāsanagilānapaccayabhesajja-  
parikkhārehi pañcahi vā kāmaguṇehi asantutṭhassa<sup>7</sup>  
bhiyyokamyatā : yā evarūpā icchā icchāgataṃ mahicchatā  
rāgo sārāgo . . . pe . . . cittassa sārāgo : ayaṃ vuccati  
mahicchatā.

Tattha katamaṃ ahirikaṃ ?

Yaṃ na hiriyati hiriyitabbena,<sup>8</sup> na hiriyati pāpakānaṃ  
akusalānaṃ dhammānaṃ samāpattiyaḥ : idaṃ vuccati ahirikaṃ.

Tattha katamaṃ anottappaṃ ?

Yaṃ na ottappitabbena,<sup>8</sup> na ottappati pāpakānaṃ akusa-  
lānaṃ dhammānaṃ samāpattiyaḥ : idaṃ vuccati anottappaṃ.

Tattha katamo pamādo ?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā  
pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppa-

<sup>1</sup> K and B : anātṭhitakir°. <sup>2</sup> B : olina°.

<sup>3</sup> B : °dhuratā. <sup>4</sup> S<sup>d</sup> omits. <sup>5</sup> K : asantutṭhatā.

<sup>6</sup> S<sup>d</sup> : asantutṭhissa. <sup>7</sup> So also S<sup>d</sup>.

<sup>8</sup> So also S<sup>d</sup>. See above, p. 359.

dānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkacca-kiriyatā asātaccakiriyatā anīṭṭhitakiriyatā<sup>1</sup> olinavuttitā nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulikammaṃ anadhiṭṭhānaṃ ananuyogo pamādo : yo evarūpo pamādo pamajjanā pamajjitattaṃ : ayaṃ vuccati pamādo.

Tattha katamaṃ anādariyaṃ ?

Yaṃ anādariyaṃ anādaratā agāravatā appaṭissavatā<sup>2</sup> anaddā anaddāyanā anaddāyitattaṃ<sup>3</sup> asilyaṃ<sup>4</sup> acittikāro<sup>5</sup> idaṃ vuccati anādariyaṃ.

Tattha katamā dovacassatā ?<sup>6</sup>

Sahadhammike vuccamāne dovacassāyaṃ dovacassiyaṃ dovacassatā vippaṭikūlagāhitā vipaccanīkasātataṃ anādariyaṃ anādaratā agāravatā appaṭissavatā : ayaṃ vuccati dovacassatā.

Tattha katamā pāpamittatā ?

Ye te puggalā assaddhā dussilā appassutā maccharino duppañña : yā tesāṃ sevanā nisevanā saṃsevanā bhajanā sambhajanā bhatti sambhatti taṃ - sampavaṇkatā : ayaṃ vuccati pāpamittatā.

Tattha katamaṃ assaddhiyaṃ ?

Idh' ekacco assaddho hoti, na saddahati Buddhaṃ vā dhammaṃ vā saṃghaṃ vā : yaṃ evarūpaṃ assaddhiyaṃ assaddahanā anokappanā anabhippasādo : idaṃ vuccati assaddhiyaṃ.

Tattha katamā avadaññutā ?

Pañca macchariyāni : āvāsamacchariyaṃ kulamacchariyaṃ lābhamacchariyaṃ vaṇṇamacchariyaṃ dhammamacchariyaṃ : yaṃ evarūpaṃ maccherāṃ maccharāyanā<sup>7</sup> maccharāyitattaṃ vevicchaṃ kadariyaṃ katukañcukatā<sup>8</sup> agga-hitattaṃ cittassa : ayaṃ vuccati avadaññutā.

Tattha katamaṃ kosajjaṃ ?

Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmagaṇesu cittassa vossaggo vossaggānuppadānaṃ kusalānaṃ vā dhammānaṃ bhāvanāya asakkacca-kiriyatā<sup>9</sup> asātaccakiriyatā anīṭṭhitakiriyatā<sup>10</sup> olinavuttitā

<sup>1</sup> K and B : anātṭhita°.

<sup>2</sup> B : appati°.

<sup>3</sup> K : anādā anādāyanā anādāyitattaṃ.

<sup>4</sup> S<sup>d</sup> and B : asilyaṃ.

<sup>5</sup> So S<sup>d</sup>. K : acitkāro. B : acittikāro. Read acitti° on

p. 2. Cf. Mil. 229, 230.

<sup>6</sup> See p. 359.

<sup>7</sup> S<sup>d</sup> : maccherāyanā, but maccharāyitattaṃ.

<sup>8</sup> See p. 357. <sup>9</sup> S<sup>d</sup> : °kiriya. <sup>10</sup> See p. 370, nn. 1-3.



Tattha katamo upārambho?

Yo upārambho anupārambho upārambhanā anupārambhanā anupārambhitattaṃ uññā avaññā paribhavo randhagavesitā:<sup>1</sup> ayaṃ vuccati upārambhacittatā.

Tattha katamaṃ mutṭhasaccaṃ?

Yā<sup>2</sup> asati ananussati appaṭissati asati<sup>3</sup> asaraṇatā adhāranatā pilāpanatā<sup>4</sup> sammussanatā<sup>5</sup>: idaṃ vuccati mutṭhasaccaṃ.

Tattha katamaṃ asampajaññaṃ?

Yaṃ aññānaṃ adassanaṃ . . . pe . . . avijjālaṅgī moho akusalamūlaṃ: idaṃ vuccati asampajaññaṃ.

Tattha katamo cetaso vikkhepo?

Yaṃ cittassa uddhaccaṃ avūpasamo cetaso vikkhepo bhantattaṃ cittassa: ayaṃ vuccati cetaso vikkhepo.

Tattha katamo ayoniso manasikāro?

Anicce niccaṃ ti ayoniso manasikāro, dukkhe sukhaṃ ti ayoniso manasikāro, anattani attā ti ayoniso manasikāro, asubhe subhaṃ ti ayoniso manasikāro, saccavipparikkulena<sup>6</sup> vā cittassa āvaṭṭanā anvaṭṭanā<sup>7</sup> ābhogo samannābhāro manasikāro: ayaṃ vuccati ayoniso manasikāro.

Tattha katamā kummaggasevanā?

Tattha katamo kummaggo?

Micchādittṭhi micchāsāṅkappo micchāvācā micchākammanto micchā-ājivo micchāvāyāmo micchāsati micchāsamādhī: ayaṃ vuccati kummaggo. Yā imassa kummaggassa sevanā nisevanā saṃsevanā bhajanā sambhajanā bhatti sambhatti taṃ - sampavaṅkatā: ayaṃ vuccati kummaggasevanā.

Tattha katamaṃ cetaso līnattaṃ?<sup>8</sup>

Yā cittassa akalyatā akammaññatā oḷīyanā<sup>9</sup> sallīyanā līnaṃ liyanā liyitattaṃ thīnaṃ<sup>9</sup> thīyanā thīyitattaṃ cittassa: ayaṃ vuccati cetaso līnattaṃ.

TIKAṃ.

Tattha katame cattāro āsavā?

Kāmāsavo bhavāsavo ditṭhāsavo avijjāsavo.

Tattha katamo kāmāsavo?

<sup>1</sup> Cf. A. IV. 25. <sup>2</sup> S<sup>d</sup> omits yā. <sup>3</sup> S<sup>d</sup> and B. omit.

<sup>4</sup> So also S<sup>d</sup>. See above, p. 360.

<sup>5</sup> S<sup>d</sup>: pammossanatā. <sup>6</sup> B: °kulena.

<sup>7</sup> K: āvajjanā anāvajjanā. B: āvaṭṭanā anāvaṭṭanā.

<sup>8</sup> B: calinattaṃ. <sup>9</sup> B: li° and thi°.

Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho<sup>1</sup> kāmapipāso kāmapariḷāho kāmamucchā kāmajjhosaṇaṇ: ayaṇ vuccati kāmāsavo.

Tattha katamo bhavāsavo?

Yo bhavesu bhavacchando . . . pe . . . bhavajjhosaṇaṇ: ayaṇ vuccati bhavāsavo.

Tattha katamo diṭṭhāsavo?

Sassato loko ti vā assassato loko ti vā antavā loko ti vā anantavā loko ti vā taṇ jīvaṇ taṇ sarīraṇ ti vā aññaṇ jīvaṇ aññaṇ sarīraṇ ti vā hoti tathāgato param maraṇā ti vā na hoti tathāgato param maraṇā ti vā hoti ca na ca hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho:<sup>2</sup> ayaṇ vuccati diṭṭhāsavo. Sabbā pi micchādiṭṭhi diṭṭhāsavo.

Tattha katamo avijjāsavo?

Dukkhe aññaṇaṇ . . . pe . . . avijjālaṅgī moho akusalamūlaṇ: ayaṇ vuccati avijjāsavo.

Ime cattāro āsavā.

Tattha katame cattāro ganthā?<sup>3</sup>

Abhiijhā kāyagantho vyāpādo kāyagantho silabbataparamāso kāyagantho idaṇ-saccābhiniveso kāyagantho.

Tattha katamo abhiijhā kāyagantho?

Yo rāgo sārāgo . . . pe<sup>4</sup> . . . abhiijhā lobho akusalamūlaṇ: ayaṇ vuccati abhiijhā kāyagantho.

Tattha katamo vyāpādo kāyagantho?

Anatthaṇ me acarīti . . . pe<sup>5</sup> . . . caṇḍikkaṇ asuro po anattamanatā cittassa: ayaṇ vuccati vyāpādo kāyagantho.

Tattha katamo silabbataparāmāso kāyagantho?

Ito bahiddhā samaṇabrāhmaṇāṇaṇ sīlena suddhi vatena suddhi silabbatena suddhiti: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho: ayaṇ vuccati silabbataparāmāso kāyagantho.

Tattha katamo idaṇ-saccābhiniveso kāyagantho?

Sassato loko: idam eva saccaṇ mogham aññaṇ ti vā, asassato loko: idam evā saccaṇ mogham aññaṇ ti vā . . . pe . . . neva hoti na na hoti tathāgato param maraṇā: idam eva saccaṇ mogham aññaṇ ti vā: yā evarūpā diṭṭhi diṭṭhigataṇ . . . pe . . . vipariyesagāho:

<sup>1</sup> B: °sneho.

<sup>2</sup> K: °yesagāho.

<sup>3</sup> S<sup>d</sup> *exercises down to cattāro oghā (next page).*

<sup>4</sup> See above, p. 361, under lobho. Cf. Dh. S., §§ 1135 foll.

<sup>5</sup> See above, p. 362, under doso.

ayaṃ vuccati idaṃ-saccābhiniveso kāyagantho. Thapetvā silabbataparāmāsaṃ kāyaganthaṃ sabba pi micchādītthi idaṃ-saccābhiniveso kāyagantho.

Ime cattāro ganthā.

Tattha katame cattāro oghā? . . . cattāro yogā? . . . cattāri upādānāni?

Kāmapādānaṃ dītthupādānaṃ silabbatupādānaṃ attavādupādānaṃ.

Tattha katamaṃ kāmapādānaṃ?

Yo kāmesu kāmacchando . . . pe . . . kāmajjhosaṇaṃ: idaṃ vuccati kāmapādānaṃ.

Tattha katamaṃ dītthupādānaṃ?

Natthi dinnaṃ natthi yitthaṃ . . . pe<sup>1</sup> . . . ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayaṃ abhiññā sacchikatva pavedentīti: yā evarūpā dītthi dītthigataṃ . . . pe . . . vipariyesagāho:<sup>2</sup> idaṃ vuccati dītthupādānaṃ. Thapetvā silabbatupādānaṃ ca attavādupādānaṃ ca sabba pi micchādītthi dītthupādānaṃ.

Tattha katamaṃ silabbatupādānaṃ?

Ito bahiddhā samaṇabrahmaṇānaṃ silena suddhi vātēna suddhi silabbatena suddhiti: yā evarūpā dītthi dītthigataṃ . . . pe . . . vipariyesagāho: idaṃ vuccati silabbatupādānaṃ.

Tattha katamaṃ attavādupādānaṃ?

Idha assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisaṇaṃ adassāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto, rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attāni vā rūpaṃ rūpasmiṃ vā attānaṃ; vedanaṃ . . . saññaṃ . . . saṅkhāre . . . viññānaṃ attato samanupassati viññānavantaṃ vā attānaṃ attāni vā viññānaṃ viññānasmiṃ vā attānaṃ: yā evarūpā dītthi dītthigataṃ . . . pe . . . vipariyesagāho: idaṃ vuccati attavādupādānaṃ. Imāni cattāri upādānāni.

Tattha katame cattāro taṇhuppādā?

Civarahetu vā bhikkhuno taṇhā uppajjamānā uppajjati, piṇḍapātaheṭṭu vā bhikkhuno taṇhā uppajjamānā uppajjati, senāsanaheṭṭu vā bhikkhuno taṇhā uppajjamānā uppajjati, itibhāvābhavaheṭṭu vā bhikkhuno taṇhā uppajjamānā uppajjati: ime cattāro taṇhuppādā.

Tattha katamāni cattāri agatigamanāni?

<sup>1</sup> See below, p. 392.

<sup>2</sup> K: °yesaggāho *always*.



Chandāgatiṃ gacchati dosāgatiṃ gacchati mohāgatiṃ gacchati bhayāgatiṃ gacchati : yā evarūpā agatī<sup>1</sup> agatigamanāṃ<sup>2</sup> chandagamanāṃ vaggagamanāṃ vārigamanāṃ : imāni cattāri agatigamanāni.

Tattha katame cattāro vipariyesā?

Anicce niccan ti saññāvipariyeso cittavipariyeso diṭṭhi-vipariyeso, dukkhe sukhan ti saññāvipariyeso cittavipariyeso diṭṭhivipariyeso, anattani attā ti saññāvipariyeso cittavipariyeso diṭṭhivipariyeso, asubhe subhan ti saññāvipariyeso cittavipariyeso diṭṭhivipariyeso : ime cattāro vipariyesā.

Tattha katame cattāro anariyavohārā?

Adiṭṭhe diṭṭhavādītā, asute<sup>3</sup> sutavādītā, amute mutavādītā, aviññāte viññātavādītā : ime cattāro anariyavohārā.

Tattha katame apare pi cattāro anariyavohārā?

Diṭṭhe adiṭṭhavādītā, sute asutavādītā, mute amutavādītā, viññāte aviññātavādītā : ime cattāro anariyavohārā.

Tattha katamāni cattāri duccaritāni?

Paṇātipāto adinnādānaṃ kāmesu micchācāro musāvādo : imāni cattāri duccaritāni.

Tattha katamāni aparāni pi cattāri duccaritāni?

Musāvādo pisuṇā vācā pharusā vācā samphappalāpo : imāni cattāri duccaritāni.

Tattha katamāni cattāri bhayāni?

Jātibhayaṃ jarābhayaṃ vyādhibhayaṃ maraṇabhayaṃ : imāni cattāri bhayāni.

Tattha katamāni aparāni pi cattāri bhayāni?

Rājabhayaṃ corabhayaṃ aggibhayaṃ udakabhayaṃ : imāni cattāri bhayāni.

Tattha<sup>4</sup> katamāni aparāni pi cattāri bhayāni?

Ūmibhayaṃ kumbhīlabhayaṃ āvaṭṭabhayaṃ susukābhayaṃ : imāni cattāri bhayāni.

Tattha katamāni aparāni pi cattāri bhayāni?

Attānuvādabhayaṃ parānuvādabhayaṃ daṇḍabhayaṃ duggatibhayaṃ : imāni cattāri bhayāni.

Tattha katamā catasso diṭṭhiyo?

Sayaṃkatayaṃ sukhadukkhaṃ ti saccato thetato diṭṭhi uppajjati : parakataṃ sukhadukkhaṃ ti saccato thetato

<sup>1</sup> B. omits.

<sup>2</sup> B : °gamanā throughout.

<sup>3</sup> B : assute.

<sup>4</sup> In K this section follows next section.

diṭṭhi uppajati; sayañkatañ ca parakatañ ca sukhaduk-  
khan ti saccato thetato diṭṭhi uppajati; asayaṅkāraṇ  
aparaṅkāraṇ<sup>1</sup> adhiccasaṃmuppanṇaṇ sukhadukkhan ti sac-  
cato thetato diṭṭhi uppajati: imā catasso diṭṭhiyo.

## CATUKKAJ.

Tattha katamāni pañcorambhāgiyāni saṃyojanāni?  
Sakkāyadiṭṭhi vicikicchā silabbataparamāso kama-  
cchando vyāpādo: imāni pañcorambhāgiyāni saṃyojanāni.  
Tattha katamāni pañcuddhambhāgiyāni saṃyojanāni?  
Rūparāgo arūparāgo māno uddhaccaṇ avijjā: imāni  
pañcuddhambhāgiyāni saṃyojanāni.

Tattha katamāni pañca macchariyāni?  
Āvāsamacchariyaṇ kulamacchariyaṇ lābhamacchariyaṇ  
vaṇṇamacchariyaṇ dhammacchariyaṇ: imāni pañca  
macchariyāni.

Tattha katame pañca saṅgā?  
Rāgasango dosasango mohasango mānasango diṭṭhi-  
saṅgo: ime pañca saṅgā.

Tattha katame pañca sallā?  
Rāgasallaṇ dosasallaṇ mohasallaṇ mānasallaṇ diṭṭhi-  
sallaṇ: ime pañca sallā.

Tattha katame pañca cetokhilā?  
Satthari kaṅkhati vicikicchati nādhimuccati na sampa-  
sīdati, dhamme kaṅkhati vicikicchati nādhimuccati na  
sāmpasīdati, saṅghe vicikicchati nādhimuccati na sampa-  
sīdati, sikkhāya kaṅkhati vicikicchati nādhimuccati na  
sāmpasīdati, sabrahmacārīsu<sup>2</sup> kupito hoti anattamaṇo  
āhatacitto<sup>3</sup> khilajāto: ime pañca cetokhilā.

Tattha katame pañca cetaso vinibandhā?  
Kāme avītarāgo hoti avigatachando avigatapemo avi-  
gatapipāso avigataparilāho avigatatāṇho, kāye avītarāgo  
hoti . . . pe<sup>4</sup> . . . rūpe avītarāgo hoti avigatachando  
avigatapemo avigatapipāso avigataparilāho avigatatāṇho,

<sup>1</sup> K: asayaṅkataṇ aparaṅkataṇ. <sup>2</sup> S<sup>d</sup>: °cārīsu.

<sup>3</sup> S<sup>d</sup>: āhatanacitto. B: āhaṭa°.

<sup>4</sup> So S<sup>d</sup> and B, without . . . pe . . . K. gives repetition.

yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ phasasasukhaṃ<sup>1</sup> middhasukhaṃ anuyutto viharati, aññatarāṃ devanikāyaṃ<sup>2</sup> pañidhāya brahmacariyaṃ carati: iminā 'haṃ sīlena vā vātena vā tapena vā<sup>3</sup> brahmacariyena vā devo vā bhavissāmi devaññataro vā ti: ime pañca cetaso vini-bandhā.

Tattha katamāni pañca nīvaraṇāni?

Kāmacchandanivaraṇaṃ vyāpādanīvaraṇaṃ thīnamiddhanivaraṇaṃ<sup>4</sup> uddhaccakukkuccanīvaraṇaṃ vicikicchānīvaraṇaṃ: imāni pañca nīvaraṇāni.

Tattha katamāni pañca kammāni ānantarikāni?<sup>5</sup>

Mātā jīvītā voropetā<sup>6</sup> hoti, pitā jīvītā voropetā hoti, arahā<sup>7</sup> jīvītā voropetā hoti, duṭṭhena cittena tathāgatassa lohitaṃ uppādiṭṭaṃ hoti, saṅgho bhinno hoti: imāni pañca kammāni ānantarikāni.<sup>5</sup>

Tattha katamā pañca diṭṭhiyo?

Saññī attā hoti arogo<sup>8</sup> param maraṇā ti: itth' eke abhivadanti, asaññī attā hoti arogo param maraṇā ti: itth' eke abhivadanti, neva-saññī nāsaññī attā hoti arogo param maraṇā ti: itth' eke abhivadanti, sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti diṭṭha-dhammanibbānaṃ vā pan' eke<sup>9</sup> abhivadanti: imā pañca diṭṭhiyo.

Tattha katame pañca verā?

Pañca verā: micchācāro mūsāvādo  
'āpatti' : ime pañca verā.

Tattha katame pañca vyasanā?

Nātivyaśanaṃ bhogavyaśanaṃ rogavyaśanaṃ silavyaśanaṃ diṭṭhivyaśanaṃ: ime pañca vyasanā.

Tattha katame pañca akkhantiyā ādinavā?

Bahunō janassa appiyo hoti amanāpo, verabāhulo ca<sup>11</sup> hoti, vajjabāhulo ca,<sup>11</sup> sammūlho kālaṃ karoti, kāyassa

<sup>1</sup> K. and B: passasukhaṃ.

<sup>2</sup> K: devakāyaṃ.

<sup>3</sup> S<sup>d</sup> omits this alternative.

<sup>4</sup> B: thina<sup>o</sup>.

<sup>5</sup> S<sup>d</sup>: ānantariyāni.

<sup>6</sup> K: voropitā once, and voropito twice. B: thrice.

<sup>7</sup> B: arahanto.

<sup>8</sup> K: ārāgo thrice.

<sup>9</sup> S<sup>d</sup>: vā aneke.

<sup>10</sup> K: °ṭṭhānaṃ.

<sup>11</sup> K. omits ca.

bhedā param maraṇā apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjati: ime pañca akkhantiya ādinavā.

Tattha katamāni pañca bhayāni?

Ājivikabhayaṇ<sup>1</sup> asilokabhayaṇ parisasārajjabhayaṇ maraṇabhayaṇ duggatibhayaṇ: imāni pañca bhayāni.

Tattha katame pañca diṭṭhadhammanibbānavādā?

Idh' ekacco samaṇo vā brāhmaṇo vā evaṇvādī hoti evaṇ-diṭṭhi:<sup>2</sup> yato kho bho ayaṇ attā pañcahi kāmagaṇehi sam-appito samagibhūto<sup>3</sup> paricāreti, ettāvata kho bho ayaṇ attā paramadiṭṭhadhammanibbānappatto<sup>4</sup> hotīti, itth' eke sato sattassa paramadiṭṭhadhammanibbānaṇ paññāpentī.

Tam añño evam āha: atthi kho bho eso attā yaṇ<sup>5</sup> tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ<sup>6</sup> attā ettāvata paramadiṭṭhadhammanibbānappatto<sup>4</sup> hoti. Taṇ kissa hetu? Kāmā hi bho aniccā dukkhā vipariṇāmadhammā, tesāṇ vipariṇāmaññathābhāvā uppaj-janti sokaparidevadukkhadomanassupāyāsā. Yato kho bho ayaṇ attā vivicca' eva kāmehi . . . pe . . . pathamaṇ jhāna . . . kho bho<sup>7</sup> ayaṇ attā . . . hotīti, itth' eke sato sattassa paramadiṭṭhadhammanibbānaṇ paññāpentī.

Tam añño evam āha: atthi kho bho eso attā yaṇ<sup>5</sup> tvaṇ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvata paramadiṭṭhadhammanibbānappatto hoti. Taṇ kissa hetu? Yad eva tattha vitakkitaṇ vicāritaṇ, etena etaṇ olārikaṇ akkhāyati. Yato kho bho yaṇ attā vitakkavicārānaṇ vūpasamā . . . pe . . . dutiyaṇ jhānaṇ upasampajja viharati, ettāvata kho bho ayaṇ attā paramadiṭṭhadhammanibbānappatto hotīti, itth' eke sato sat-tassa paramadiṭṭhadhammanibbānaṇ paññāpentī.

Tam añño evam āha: atthi kho bho eso attā yaṇ<sup>5</sup> tvaṇ vadesi n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvata paramadiṭṭhadhammanibbānappatto hoti. Taṇ kissa hetu? Yad eva tattha pīṭigataṇ cetaso ubbillaṇvitaṇ,<sup>8</sup> etena etaṇ olārikaṇ akkhāyati. Yato kho bho ayaṇ attā pīṭiyā ca virāgā . . . pe . . . tatiyaṇ jhānaṇ upasampajja viharati, ettāvata kho bho ayaṇ attā paramadiṭṭhadhamma-

<sup>1</sup> K: ājivaka°.

<sup>2</sup> K., B., and S<sup>d</sup>: °diṭṭhi.

<sup>3</sup> B: samagī°.

<sup>4</sup> S<sup>d</sup>: °nibbānaṇ patto throughout.

<sup>5</sup> S<sup>d</sup>: yaṇ.

<sup>6</sup> S<sup>d</sup>: nevakkho ayaṇ.

<sup>7</sup> S<sup>d</sup> omits.

<sup>8</sup> S<sup>d</sup>: ubillaṇvitattaṇ. K: ubbillaṇvitaṇ. B: uppillaṇvitaṇ.



Tattha katame cha agāravā?

Satthari agāravo viharati appaṭiṣso<sup>1</sup> dhamme . . . sanghe . . . sikkhāya . . . appamāde . . . paṭisanthāre<sup>2</sup> agāravo viharati appaṭiṣso: ime cha agāravā.

Tattha katame cha parihāniyā dhammā?

Kammārāmatā bhassārāmatā niddārāmatā saṅgaṇikārāmatā saṃsaggārāmatā papañcārāmatā: ime cha parihāniyā dhammā.

Tattha katame apare pi cha parihāniyā dhammā?

Kammārāmatā bhassārāmatā niddārāmatā saṅgaṇikārāmatā dovaccasatā pāpamittatā: ime cha parihāniyā dhammā.

Tattha katame cha somanassupavicārā?

Cakkhunā rūpaṃ disvā somanassatṭhāniyaṃ rūpaṃ upavicarati, sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya somanassatṭhāniyaṃ dhammaṃ upavicarati: ime cha somanassupavicārā.

Tattha katame cha domanassupavicārā?

Cakkhunā rūpaṃ disvā domanassatṭhāniyaṃ rūpaṃ upavicarati, sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya domanassatṭhāniyaṃ dhammaṃ upavicarati: ime cha domanassupavicārā.

Tattha katame cha upekkhupavicārā?

Cakkhunā rūpaṃ disvā upekkhatṭhāniyaṃ rūpaṃ upavicarati, sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya upekkhatṭhāniyaṃ dhammaṃ upavicarati: ime cha upekkhupavicārā.

Tattha katamāni cha gehasitāni somanassāni?

Manāpikesu rūpesu gehasitaṃ cetasiṃ sātāṃ cetasiṃ sukhāṃ cetosamphassajāṃ sātāṃ sukhāṃ vedayitaṃ, cetosamphassajā sātā sukhā vedanā, manāpikesu saddesu . . . manāpikesu gandhesu . . . manāpikesu rasesu . . . manāpikesu phoṭṭhabbesu . . . manāpikesu dhammesu gehasitaṃ cetasiṃ sātāṃ cetasiṃ sukhāṃ cetosamphassajāṃ sātāṃ

<sup>1</sup> S<sup>d</sup> and B: appaṭiṣso.

<sup>2</sup> B: paṭisandhāre.

sukhaṃ vedayitaṃ, cetosamphassaajā sātā sukhā vedanā : imāni cha gehasitāni somanassāni.

Tattha katamāni cha gehasitāni domanassāni?

Amanāpikesu rūpesu . . .<sup>1</sup> amanāpikesu saddesu . . .  
amanāpikesu gandhesu . . . amanāpikesu rasesu . . .  
amanāpikesu phoṭṭhabbesu . . . amanāpikesu dhammesu  
gehasitaṃ cetasiṃ asātaṃ cetasiṃ dukkhaṃ cetosam-  
phassajaṃ asātaṃ dukkhaṃ vedayitaṃ, cetosamphassaajā  
asātā dukkhā vedanā : imāni cha gehasitāni domanassāni.

Tattha katame cha gehasitā upekhā?

Upekkhatṭhānīyesu<sup>2</sup> rūpesu . . . upekkhatṭhānīyesu saddesu  
. . . upekkhatṭhānīyesu . . . gandhesu upekkhatṭhānīyesu  
rasesu . . . upekkhatṭhānīyesu phoṭṭhabbesu . . . upekkhat-  
ṭhānīyesu dhammesu gehasitaṃ cetasiṃ neva sātāṃ  
nāsātāṃ cetosamphassaajā adukkhamasukhaṃ vedayitaṃ,  
cetosamphassaajā adukkhamasukhā vedanā : imā cha  
gehasitā upekhā.

Tattha katamā cha diṭṭhiyo?

Atthi me attā ti vā assa saccato thetato diṭṭhi uppajjati.

Natthi me attā ti vā assa saccato thetato diṭṭhi uppajjati.

Attanā va<sup>3</sup> attānaṃ sañjānāmīti vā assa saccato thetato  
diṭṭhi uppajjati.

Anattānaṃ va<sup>3</sup> anattānaṃ sañjānāmīti vā assa saccato thetato  
diṭṭhi uppajjati.

Anattānaṃ va<sup>3</sup> attānaṃ sañjānāmīti vā assa saccato thetato  
diṭṭhi uppajjati.

Atha vā pan'assa evaṃ diṭṭhi hoti :<sup>4</sup> so me ayaṃ attā vado  
vedeyyo tatra dīgharattaṃ kalyāṇapāpakānaṃ dhammānaṃ  
vipākaṃ paccanubhoti : na so jāto nāhosi,<sup>5</sup> na so jāto na  
bhavissati, nicca dhuvo sassato aviparīṇamadhammo ti  
vā pan'assa<sup>6</sup> saccato thetato diṭṭhi uppajjati.

Imā cha diṭṭhiyo.

CHAKKAṆ.

<sup>1</sup> K. gives here, as well as after dhammesu, the description of dukkhaṃ, which in S<sup>d</sup> only follows dhammesu.

<sup>2</sup> K : upekkhatṭhānīkesu always.

<sup>3</sup> K. omits va. B : vā. See M. I., 8.

<sup>4</sup> K. omits this introductory clause. S<sup>d</sup> omits diṭṭhi.

<sup>5</sup> S<sup>d</sup> : na ahosi. <sup>6</sup> K. omits pan'.

Tattha katame satta anusayā?

Kāmarāgānusayo paṭighānusayo mānānusayo diṭṭhānusayo vicikicchānusayo bhavarāgānusayo avijjānusayo: ime satta anusayā.

Tattha katame satta pariyutṭhānā?<sup>1</sup>

Kāmarāgapariyutṭhānaṃ paṭighapariyutṭhānaṃ mānapariyutṭhānaṃ diṭṭhipariyutṭhānaṃ vicikicchāpariyutṭhānaṃ bhavarāgapariyutṭhānaṃ avijjāpariyutṭhānaṃ: ime satta pariyutṭhānā.

Tattha katamāni satta saṃyojanāni?

Kāmarāgasāṃyojanaṃ paṭighasāṃyojanaṃ mānasāṃyojanaṃ diṭṭhisāṃyojanaṃ vicikicchāsāṃyojanaṃ bhavarāgasāṃyojanaṃ avijjāsāṃyojanaṃ: imāni satta saṃyojanāni.

Tattha katame satta asaddhammā?

Assaddho hoti, ahiriko hoti, anottāpi<sup>2</sup> hoti, appassuto hoti, kusīto hoti, mutṭhassati hoti, duppañño hoti: ime satta asaddhammā.

Tattha katamāni satta duccaritāni?

Pāṇātipāto adinnādānaṃ kāmesu micchācāro musāvādo pisuṇā vācā pharusā vācā samphappalāpo: imāni satta duccaritāni.

Tattha katame satta mānā?

Māno atimāno mānātimāno omāno adhimāno asmimāno micchāmāno. Ime satta mānā.

Tattha katamā satta diṭṭhiyo?

Idh'ekacco<sup>3</sup> samaṇo vā brāhmaṇo vā evaṇvādī hoti evaṇ-diṭṭhī:<sup>4</sup> yato kho bho ayaṃ attā rūpi cātummahābhūṭiko mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā 'kho bho'<sup>5</sup> ayaṃ attā sammā samucchinnno hotīti, itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

Tam añño evam āha: atthi kho bho eso attā yaṃ<sup>6</sup> tvaṃ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṃ attā ettāvatā sammā samucchinnno hoti. Atthi kho bho añño attā dibbo rūpi kāmāvacaro kabalīṇkārahārābhakkho,

<sup>1</sup> In S<sup>d</sup> these follow the saṃyojanāni.

<sup>2</sup> K and B: anottappī. S<sup>d</sup>: anottāpi.

<sup>3</sup> D. i. 34, 35.

<sup>4</sup> K., B., and S<sup>d</sup>: : °diṭṭhi.

<sup>5</sup> S<sup>d</sup> omits.

<sup>6</sup> So K., B., and S<sup>d</sup>.



taṇ tvaṇ na jānāsi na passasi, tam ahaṃ jānāmi passāmi;  
so kho bho attā yafo kāyassa bhedaṃ uccijjati vinassati  
na hoti param maraṇā, ettāvata kho bho<sup>1</sup> ayaṃ attā sammā  
samucchinnō hotīti, itth' eke sato sattassa ucchedaṃ  
vināsaṃ vibhavaṃ paññāpenti.

Tam añño evam aha: atthi kho bho<sup>1</sup> eso attā yaṇ tvaṇ vadesi, n' eso natthiti vadāmi, no ca kho bho ayaṇ attā ettāvata sammā samucchinnō hoti. Atthi kho bho añño attā dibbo rūpimayo<sup>2</sup> sabbangapaccangī ahinindriyo, taṇ tvaṇ na jānāsi na passasi, tam ahaṇ jānāmi passāmi; so kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param maraṇā, ettāvata kho bho ayaṇ attā sammā samucchinnō hotīti itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ paññāpentī.

Tam añño evam āha : atthi kho bho eso attā yaṇ  
tvaṇ vadesi, neso natthīti vadāmi; no ca kho bho ayaṇ  
attā ettāvata sammā samucchinno hoti. Atthi kho bho  
añño attā sabbaso rūpasaññānaṇ samatikkama<sup>3</sup> paṭigha-  
saññānaṇ atthaṅgama<sup>4</sup> nānattasaññānaṇ amanasikāra :  
ananto ākāso ti ākāsānañcāyatanūpago, taṇ tvaṇ na jānāsi  
na<sup>5</sup> passasi, tam ahaṇ jānāmi passāmi; so kho bho attā  
yato kāyassa bheda ucchijjati vinassati na hoti param  
maraṇa, ettāvata kho bho ayaṇ attā sammā samucchinno  
hotīti, itth' eke sato sattassa ucchedaṇ vināsaṇ vibhavaṇ  
paññāpentī.

Tam añño evam āha : atthi kho bho eso attā yaṇṭvaṇṭ vadesi, n' eso natthi ti vadāmi ; no ca kho bho ayaṇṭ attā ettāvata sammā samucchinnō hoti. Atthi kho bho añño attā sabbaso ākāsaṇaṇcāyatanaṇ samatikkamma :<sup>6</sup> Anantaṇ viññāṇaṇ ti viññāṇaṇcāyatanūpago, taṇṭ tvaṇṭ na jāṇasi na passasi, tam ahaṇṭ jāṇāmi passāmi ; so kho bho<sup>7</sup> attā yato kāyassa bhedā ucchiṇṭjati vinassati na hoti param maraṇā, ettāvata kho bho ayaṇṭ attā sammā samucchinnō hoti ti, itth' eke sato sattaṇṭ ucchedaṇṭ viṇāsaṇṭ vibhavaṇṭ paṇṇāpenti.

Tam añño evam āha: atthi kho bho eso attā yaṇ tvaṇ vadesi n' eso natthīti vadāmi, no ca kho bho ayaṇ attā ettāvata sammā samucchinnō hoti. Atthi kho bho añño attā sabbaso viññāṇaṇcāyatanayaṇ samatikkamma: natthi kiñciti ākiñcaññāyatanūpago, taṇ tvaṇ na jānāsi na passasi

<sup>1</sup> S<sup>d</sup> *omits.*

<sup>2</sup> K : rūpamayo. B : rūpīmayo. Cf.

D. 1. 34 : rūpī manomayo.

<sup>3</sup> S<sup>d</sup>: samatikamma.

<sup>4</sup> S<sup>d</sup> : atthagamā.

5 S<sup>d</sup> omits.

<sup>6</sup> S<sup>d</sup> *omits.*

<sup>7</sup> S<sup>d</sup> : na passasīti.

tam ahaṃ jānāmi passāmi : so<sup>1</sup> kho bho attā yato kāyassa bhedaṃ ucchijjati vinassati na hoti param maraṇā, ettāvataṃ kho bho ayaṃ attā sammā samucchinno hotīti, itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

Tam añño evaṃ aha : atthi kho bho eso attā yaṃ tvaṃ vadesi, n' eso natthīti vadāmi, no ca kho bho ayaṃ attā ettāvataṃ sammā samucchinno hotī. Atthi kho bho añño attā sabbaso ākiñcaññāyatanayaṃ samatikkamma neva-saññā-nāsaññāyatanūpago, taṃ tvaṃ na jānāsi na passasi, tam ahaṃ jānāmi passāmi ; so<sup>2</sup> kho bho attā yato kāyassa bhedaṃ ucchijjati vinassati na hoti param maraṇā, ettāvataṃ kho bho ayaṃ attā sammā samucchinno hotīti, itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

Imāni satta diṭṭhiyo.

#### SATTAKAJ.

Tattha katamāni aṭṭha kilesavatthūni ?

Lobho doso moho māno diṭṭhi vicikicchā thīnaṃ uddhaccaṃ : imāni aṭṭha kilesavattthūni.

Tattha katamāni aṭṭha kusītavattthūni ?

Idha bhikkhunā kammaṃ kattabbaṃ hoti. Tassa evaṃ hoti : kammaṃ<sup>3</sup> kho me kattabbaṃ bhavissati, kammaṃ kho pana me karontassa kāyo kilamissati, handāhaṃ nipajjāmīti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ. Idaṃ paṭhamayaṃ kusītavatthu.<sup>4</sup>

Puna ca paraṃ bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti : ahaṃ kho kammaṃ akāsiṃ, kammaṃ kho pana me karontassa kāyo kilanto, handāhaṃ nipajjāmīti. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ. Idaṃ duttiyaṃ kusītavatthu.<sup>5</sup>

Puna ca paraṃ bhikkhunā maggo gantabbo hoti. Tassa

<sup>1</sup> S<sup>d</sup> inserts ca.

<sup>2</sup> S<sup>d</sup> inserts ca.

<sup>3</sup> S<sup>d</sup> : Ahaṃ kho kammaṃ akāsiṃ ; kammaṃ kho bho kattabbaṃ, &c.

<sup>4</sup> K. has °vatthūṃ throughout.

<sup>5</sup> S<sup>d</sup> calls this section also paṭhamayaṃ kusītavatthu, then repeats the section verbatim for duttiyaṃ kusītavatthu, only writing kilamanto for kilanto.

evaṃ hoti: Maggo kho bho<sup>1</sup> me gantabbo bhavissati, maggaṃ kho bho me gacchantassa kāyo kilamissati; handāhaṃ nipajjāmi. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ. Idaṃ tatiyaṃ kusitavattu.

Puna ca paraṃ bhikkhunā maggo gato hoti. Tassa evaṃ hoti: ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho pana me gacchantassa kāyo kilanto. Handāhaṃ nipajjāmi. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ. Idaṃ catutthaṃ kusitavattu.

Puna ca paraṃ bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti: ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo kilanto akammaṇṇo. Handāhaṃ nipajjāmi. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ. Idaṃ pañcamaṃ kusitavattu.

Puna ca paraṃ bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti: ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo garuko<sup>2</sup> akammaṇṇo māsacitaṃ maṇṇe. Handāhaṃ nipajjāmi. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ. Idaṃ chaṭṭhaṃ kusitavattu.

Puna ca paraṃ bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti: uppanno kho me ayaṃ appamattako ābādho, atthi kappo nipajjitvā. Handāhaṃ nipajjāmi. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ. Idaṃ sattamaṃ kusitavattu.

Puna ca paraṃ bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaṇṇā. Tassa evaṃ hoti: ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaṇṇā, tassa me kāyo dubbalo akammaṇṇo. Handāhaṃ nipajjāmi. So nipajjati na viriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ. Idaṃ aṭṭhamaṃ kusitavattu.

Imāni aṭṭha kusitavattāni.

<sup>1</sup> S<sup>d</sup> omits.

<sup>2</sup> B. for garuko reads kilanto.

Tattha katamesu atthasu lokadhammesu cittassa paṭighāto?

Lābhe sārāgo alābhe paṭivirodho yase sarāgo ayase paṭivirodho pasaṇsāya sārāgo nindāya paṭivirodho sukhe sārāgo dukkhe paṭivirodho. Imesu atthasu lokadhammesu cittassa paṭighāto.

Tatth katame attha anariyavohārā?

Adiṭṭhe diṭṭhavādītā, asute sutavādītā, amute mutavādītā, avinñāte vinñātavādītā; diṭṭhe adiṭṭhavādītā, sute asutavādītā, mute amutavādītā, vinñāte avinñātavādītā. Ime attha anariyavohārā.

Tattha katame attha micchattā?

Micchaditṭhi micchāsankappo micchāvācā micchākammanto micchā-ājīvo micchāvāyāmo micchāsati micchāsamādhī. Ime attha micchattā.

Tattha katame attha purisadosā?

Idha bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno: na sarāmi<sup>1</sup> na sarāmiti asatiyaṃ<sup>2</sup> nibbetheti.<sup>3</sup> Ayaṃ paṭhamo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno codakayaṃ yeva paṭippharati: Kin nu<sup>4</sup> kho tuyhaṃ bālassa avyattassa bhaṇitena? Tuvam<sup>5</sup> pi nāma may<sup>6</sup> bhaṇitabbayaṃ mañña-sīti. Ayaṃ dutiyo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno codakassa' eva<sup>7</sup> paccāropeti;<sup>8</sup> tuvam<sup>5</sup> pi kho 'si itthannāmayā āpattiyaṃ āpanno, tuvaṃ<sup>9</sup> tāva paṭhamayaṃ paṭikarohīti. Ayaṃ tatiyo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So bhikkhu bhikkhūhi āpattiyaṃ codiyamāno aññenaññaṃ paṭicarati bahiddhā kathaṃ apanāmeti kopaṇaṃ ca dosaṇaṃ ca appaccayaṇaṃ ca pātukaroti. Ayaṃ catuttho purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiyaṃ codenti. So

<sup>1</sup> K: nassarāmi.

<sup>2</sup> S<sup>d</sup>: assatibhāvā nibbetheti.

<sup>3</sup> B: nibbedheti. K. corrects dh to th.

<sup>4</sup> S<sup>d</sup> omits.

<sup>5</sup> K: tvaṃ pi. B: tuvaṃ.

<sup>6</sup> S<sup>d</sup>: nāmayā omitting may.

<sup>7</sup> S<sup>d</sup>: codakassa ceva. B: codakayaṃ yeva.

<sup>8</sup> S<sup>d</sup>: °ropīti.

<sup>9</sup> K: tvaṃ.

bhikkhu bhikkhūhi āpattiya codiyamāno saṅghamajjhe bāhā vikkhepakaṃ bhanti. Ayaṃ pañcamo purisadoso.

Puna ca paraṃ bhikkhū bhikkhuṃ āpattiya codenti. So bhikkhu bhikkhūhi āpattiya codiyamāno anādiyitvā<sup>1</sup> saṅghaṃ anādiyitvā<sup>1</sup> codakaṃ sāpattiko va yena<sup>2</sup> kāmaṃ pakkamati. Ayaṃ chaṭṭho purisadoso.

Puna<sup>3</sup> ca paraṃ bhikkhū bhikkhuṃ āpattiya codenti. So bhikkhu bhikkhūhi āpattiya codiyamāno : nevāhaṃ<sup>4</sup> āpanno 'mhi na<sup>5</sup> panāhaṃ anāpanno 'mhīti tuṇhibhūto<sup>6</sup> saṅghaṃ viheseti. Ayaṃ sattamo purisadoso.

Puna ca paraṃ bhikkhūhi bhikkhuṃ āpattiya codenti. So bhikkhu bhikkhūhi āpattiya codiyamāno evaṃ āha : kin nu kho<sup>7</sup> tumhe āyasmanto atibālhaṃ mayi vyāvaṭṭha?<sup>8</sup> Idān' āhaṃ sikkhaṃ paccakkhāya hināyāvattissāmīti,<sup>9</sup> so sikkhaṃ paccakkhāya hināyāvattitvā evaṃ āha : idāni kho tumhe āyasmanto attamanā hothāti. Ayaṃ aṭṭhamo purisadoso.

Ime aṭṭha purisadosā.

Tattha katame aṭṭha asaṇṇivādā?

Rūpi attā hoti arogo<sup>10</sup> param maraṇā asaṇṇīti naṃ paṇṇāpentī.

Arūpi attā hoti arogo param maraṇā asaṇṇīti naṃ paṇṇāpentī.

Rūpi ca arūpi ca attā hoti arogo param maraṇā asaṇṇīti naṃ paṇṇāpentī.

Neva rūpi nārūpi attā hoti arogo param maraṇā asaṇṇīti<sup>11</sup> naṃ paṇṇāpentī.

Antavā attā hoti arogo param maraṇā asaṇṇīti naṃ paṇṇāpentī.

Anantavā attā hoti arogo param maraṇā saṇṇīti naṃ paṇṇāpentī.

<sup>1</sup> K : anādayitvā.

<sup>2</sup> S<sup>d</sup> : sāpattiko kodhavasena pakkamati. B : āpattiko va yena. . . .

<sup>3</sup> B. puts this paragraph before preceding one.

<sup>4</sup> K. omits from n'evāhaṃ to 'mhīti inclusive.

<sup>5</sup> S<sup>d</sup> : omits na.

<sup>6</sup> S<sup>d</sup> and B. : tuṇhi°.

<sup>7</sup> S<sup>d</sup> : kiṃ kho.

<sup>8</sup> K : vyāvaṭṭhā.

<sup>9</sup> B : °vattiyāmīti.

<sup>10</sup> K : ārāgo throughout.

<sup>11</sup> S<sup>d</sup> : neva-saṇṇī-nāsaṇṇī. S<sup>d</sup> then inserts the following :  
Arūpi attā hoti arogo param maraṇā neva-saṇṇī-nāsaṇṇī.  
Antavā attā hoti, &c.

Antavā ca anantavā ca attā hoti arogo param maraṇā asaṇṇīti naṃ paṇṇāpentī.

Neva antavā nānantavā attā hoti arogo param maraṇā asaṇṇīti naṃ paṇṇāpentī. Ime aṭṭha asaṇṇīvivādā.

Tattha katame aṭṭha neva-saṇṇī-nāsaṇṇīvivādā?

Rūpī attā hoti arogo param maraṇā nevasaṇṇīnāsaṇṇīti naṃ paṇṇāpentī.

Arūpī attā hoti arogo param maraṇā neva-saṇṇī-nāsaṇṇīti naṃ paṇṇāpentī.

Rūpī ca arūpī ca attā hoti arogo param maraṇā nevasaṇṇī-nāsaṇṇīti naṃ paṇṇāpentī.

Neva rūpī nārūpī attā hoti arogo param maraṇā nevasaṇṇī-nāsaṇṇīti naṃ paṇṇāpentī.

Antavā attā hoti arogo param maraṇā neva-saṇṇī-nāsaṇṇīti naṃ paṇṇāpentī.

Anantavā attā hoti arogo param maraṇā neva-saṇṇī-nāsaṇṇīti naṃ paṇṇāpentī.

Antavā ca anantavā ca attā hoti arogo param maraṇā neva-saṇṇī-nāsaṇṇīti naṃ paṇṇāpentī.

Neva antavā nānantavā attā hoti arogo param maraṇā neva-saṇṇī-nāsaṇṇīti naṃ paṇṇāpentī.

Ime aṭṭha nevasaṇṇī-nāsaṇṇīvivādā.

#### ATTHAKAṆ.

Tattha katamāni nava āghātavatthūni?

Anatthaṃ<sup>1</sup> me acarīti āghāto jāyati.

Anatthaṃ me caratīti āghāto jāyati.

Anatthaṃ me carissatīti āghāto jāyati.

Piyassa me manāpassa anatthaṃ acari . . . anatthaṃ carati . . . anatthaṃ carissatīti āghāto jāyati.

Appiyassa me amanāpassa atthaṃ acari . . . atthaṃ carati . . . atthaṃ carissatīti āghāto jāyati.

Imāni nava āghātavatthūni.

Tattha katamāni nava purisamalāni?

Kodho makkho issā macchariyaṃ māyā sāttheyyaṃ<sup>2</sup> musāvādo pāpicchā micchādīṭṭhi: imāni nava purisamalāni.

Tattha katame navavidhā mānā?<sup>3</sup>

Seyyassa seyyo 'ham asmīti māno.

<sup>1</sup> S<sup>d</sup>: anattham throughout.

<sup>2</sup> K: sath<sup>o</sup>.

<sup>3</sup> S<sup>d</sup>: nava vidhamānā.

Seyyassa sadiso 'ham asmīti māno.  
 Seyyassa hīno 'ham asmīti māno.  
 Sadisassa seyyo 'ham asmīti māno.  
 Sadisassa sadiso 'ham asmīti māno.  
 Sadisassa hīno 'ham asmīti māno.  
 Hīnassa seyyo 'ham asmīti māno.  
 Hīnassa sadiso 'ham asmīti māno.  
 Hīnassa hīno 'ham asmīti māno.  
 Ime navavidhā mānā.

Tattha katame nava taṇhāmūlakā dhammā?

Taṇhaṇ paṭicca pariyesanā, pariyesanaṇ paṭicca lābho,  
 lābhaṇ paṭicca vinicchayo, vinicchayaṇ paṭicca chandarāgo,  
 chandarāgaṇ paṭicca ajjhosānaṇ, ajjhosānaṇ paṭicca parig-  
 gaho, pariggahaṇ paṭicca macchariyaṇ, macchariyaṇ  
 paṭicca ārakkho, ārakkhādhikaraṇaṇ daṇḍhādāna<sup>1</sup>-satthā-  
 dāna-kalaha<sup>2</sup>-viggaha-vivāda-tuvaṇtuvaṇ pesuṇṇa-musā-  
 vādo aneke pāpakā akusalā dhammā sambhavanti.

Ime nava taṇhāmūlakā dhammā.

Tattha katamāni nava iñjitāni?

Asmīti: iñjitam etaṇ.

Ayam<sup>3</sup> aham asmīti: iñjitam etaṇ.

Bhavissan ti: iñjitam etaṇ.

Na bhavissan ti: iñjitam etaṇ.

Rūpī bhavissan ti: iñjitam etaṇ.

Arūpī bhavissan ti: iñjitam etaṇ.

Saññī bhavissan ti: iñjitam etaṇ.

Asaññī bhavissan ti: iñjitam etaṇ.

Neva-saññī-nāsaññī bhavissan ti: iñjitam etaṇ.

Imāni nava iñjitāni.

Tattha katamāni nava maññitāni . . . nava phandi-  
 tāni . . . nava papañcitāni . . . nava saṅkhatāni?<sup>4</sup>

Asmīti:<sup>5</sup> saṅkhatam etaṇ.

Ayam aham asmīti: saṅkhatam etaṇ.

<sup>1</sup> Sd omits.

<sup>2</sup> Sd: kalahaṇ viggaha-vivāda-tuvaṇtuvaṇ. K. separates the whole compound. Cf. M. i., 110, 410.

<sup>3</sup> Sd has here Amahamasmīti, repeats it for 3, and omits eighth iñjitāṇ. B. has Ahaṇ asmīti twice, and omits fourth iñjitāṇ.

<sup>4</sup> Sd: sasāṅkhatāni.

<sup>5</sup> Sd: Asmīn ti . . . ahasmīn ti . . . amahasmīn ti . . . bhavissan ti . . . rūpī, &c. B: asmīti . . . aham asmīti . . . ayam aham asmīti, &c., also omitting na bhavissan ti. . .

Bhavissan ti : saṅkhatam etaṃ.  
 Na bhavissan ti : saṅkhatam etaṃ.  
 Rūpī bhavissan ti : saṅkhatam etaṃ.  
 Arūpī bhavissan ti : saṅkhatam etaṃ.  
 Saññī bhavissan ti : saṅkhatam etaṃ.  
 Asaññī bhavissan ti : saṅkhatam etaṃ.  
 Neva-saññī-nāsaññī bhavissan ti : saṅkhatam etaṃ.  
 Imāni nava saṅkhatāni.

### NAVAKAṬṬHĪ.

Tattha katamāni dasa kilesavattthūni?<sup>1</sup>  
 Lobho doso moho māno diṭṭhi vicikicchā thīnaṃ<sup>2</sup> uddhaccaṃ  
 ahirikaṃ anottappaṃ.  
 Imāni dasa kilesavattthūni.

Tattha katamāni dasa āghātavattthūni?  
 Anatthaṃ<sup>3</sup> me acariti āghāto jāyati.  
 Anatthaṃ me caratīti āghāto jāyati.  
 Anatthaṃ me carissatīti āghāto jāyati.  
 Piyassa me manāpassa anatthaṃ acari . . . anatthaṃ  
 carati . . . anatthaṃ carissatīti āghāto jāyati.  
 Appiyassa me amanāpassa atthaṃ acari . . . atthaṃ  
 carati . . . atthaṃ carissatīti āghāto jāyati; atthāne vā  
 pana āghāto jāyati.  
 Imāni dasa āghātavattthūni.

Tattha katame dasa akusalakammapathā ?  
 Pānātipāto adinnādānaṃ kāmesu micchācāro musāvādo  
 pisunā vācā pharusā vācā samphappalāpo abhiṭṭhā  
 vyāpādo micchādiṭṭhi.  
 Ime dasa akusalakammapathā.

Tattha katamāni dasa saṃyojanāni ?  
 Kāmarāgasamyojanaṃ paṭighasamyojanaṃ mānasamyo-  
 janaṃ diṭṭhisamyojanaṃ vicikicchāsamyojanaṃ silabbataparā-  
 māsamyojanaṃ bhavarāgasamyojanaṃ issāsamyojanan mac-  
 chariyasamyojanaṃ avijjāsamyojanaṃ : imāni dasa saṃyo-  
 janāni.

Tattha katamā dasa micchattā ?  
 Micchādiṭṭhi micchāsankappo micchāvācā micchākam-  
 manto micchā-ājīvo micchāvāyāmo micchāsati micchā-

<sup>1</sup> Dh. S. § 1229. <sup>2</sup> B: thi°. <sup>3</sup> S<sup>d</sup>: anattham throughout.



samādhi micchāñāṇaṃ micchāvimutti : ime dasa micchattā.

Tattha katamā dasavatthukā micchādīṭṭhi?

Natthi dinnāṃ, natthi yitthaṃ, natthi hutāṃ, natthi sukaṭadukkaṭāṇaṃ kammānaṃ phalaṃ vipāko,<sup>1</sup> natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayāṃ abhiññā sacchikatvā pavedentīti :<sup>2</sup> ayaṃ dasavatthukā micchādīṭṭhi.

Tattha katamā dasavatthukā antaggāhikā dīṭṭhi?

Sassato loko ti vā asassato loko ti vā antavā loko ti vā anantavā loko ti vā taṃ jīvaṃ<sup>3</sup> taṃ sarīraṃ ti vā aññaṃ jīvaṃ aññaṃ sarīraṃ ti vā hoti tathāgato param maraṇā ti vā na hoti tathāgato param maraṇā ti vā neva hoti na na hoti tathāgato param maraṇā ti vā : ayaṃ dasavatthukā antaggāhikā dīṭṭhi.

DASAṀ.

Tattha katamāni aṭṭhārasa taṇhāvicaritāni ajjhāttikassa upādāya?

Asmīti hoti  
Itth' asmīti hoti  
Ev' asmīti hoti  
Aññath' asmīti hoti<sup>4</sup>  
Bhavissan ti hoti  
Itthaṃ bhavissan ti hoti  
Evaṃ bhavissan ti hoti  
Aññathā bhavissan ti hoti  
As' asmīti<sup>5</sup> hoti  
Sāt' asmīti<sup>6</sup> hoti  
Siyaṃ ti hoti  
Itthaṃ siyaṃ ti hoti  
Evaṃ siyaṃ ti hoti  
Aññathā siyaṃ ti hoti<sup>7</sup>

<sup>1</sup> K : phalavipāko.

<sup>2</sup> K. omits iti.

<sup>3</sup> S<sup>d</sup> : jīvaṃ.

<sup>4</sup> B : aññathāsmīti. . . .

<sup>5</sup> S<sup>d</sup> : Bhavissāmīti.

<sup>6</sup> S<sup>d</sup> : sat'asmīti.

<sup>7</sup> S<sup>d</sup> adds : Aññathā pi siyaṃ ti honti hoti, making 19 vicaritāni.

Apāhaṃ siyaṃ ti hoti  
 Apāhaṃ itthaṃ siyaṃ ti hoti<sup>1</sup>  
 Apāhaṃ evaṃ siyaṃ ti hoti  
 Apāhaṃ aññathā siyaṃ ti hoti.

Kathaṃ ca asmiṃti hoti?

Kaṇci dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ<sup>3</sup> vedanaṃ  
 saññaṃ saṅkhāre viññānaṃ : asmiṃti chandaṃ paṭilabhati,  
 asmiṃti mānaṃ paṭilabhati, asmiṃti diṭṭhiṃ paṭilabhati.  
 Tasmaṃ sati imāni papañcitāni honti : itth' asmiṃti vā  
 ev' asmiṃti vā aññath' asmiṃti vā.<sup>4</sup>

Kathaṃ ca itth' asmiṃti<sup>5</sup> hoti?

Khattiyo 'smiṃti vā brāhmaṇo 'smiṃti vā vesso 'smiṃti  
 vā suddo 'smiṃti vā gahaṭṭho 'smiṃti vā pabbajito 'smiṃti  
 vā devo 'smiṃti vā manusso 'smiṃti vā rūpi 'smiṃti vā  
 arūpi 'smiṃti vā saññi 'smiṃti vā asaññi 'smiṃti vā neva-  
 saññi-nāsaññi 'smiṃti vā. Evaṃ itth' asmiṃti<sup>6</sup> hoti.

Kathaṃ ca ev' asmiṃti hoti?

Parapuggalaṃ upanidhāya<sup>6</sup> : yathā so khattiyo tathā  
 'haṃ khattiyo 'smiṃti vā, yathā so brāhmaṇo tathā 'haṃ  
 brāhmaṇo 'smiṃti vā, yathā so vesso tathā 'haṃ vesso  
 'smiṃti vā, yathā so suddo tathā 'haṃ suddo 'smiṃti vā,  
 yathā so suddo tathā 'haṃ suddo 'smiṃti vā, yathā so  
 gahaṭṭho tathā 'haṃ gahaṭṭho 'smiṃti vā, yathā so pabba-  
 jito tathā 'haṃ pabbajito 'smiṃti vā yathā so devo tathā  
 'haṃ devo 'smiṃti vā, yathā so manusso tathā 'haṃ  
 manusso 'smiṃti vā, yathā so rūpi tathā 'haṃ rūpi 'smiṃti  
 vā, yathā so arūpi tathā 'haṃ arūpi 'smiṃti vā, yathā  
 so saññi tathā 'haṃ saññi 'smiṃti vā, yathā so asaññi  
 tathā 'haṃ asaññi 'smiṃti vā, yathā so neva-saññi-nāsaññi  
 tathā 'haṃ neva-saññi-nāsaññi 'smiṃti vā. Evaṃ ev' asmiṃti<sup>7</sup>  
 hoti.

Kathaṃ ca aññath' asmiṃti<sup>8</sup> hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo nāhaṃ  
 tathā khattiyo 'smiṃti vā, yathā so brāhmaṇo nāhaṃ  
 tathā brāhmaṇo 'smiṃti vā, yathā so vesso nāhaṃ tathā  
 vesso 'smiṃti vā, yathā so suddo nāhaṃ tathā suddo 'smiṃti  
 vā, yathā so gahaṭṭho nāhaṃ tathā gahaṭṭho 'smiṃti vā,  
 yathā so pabbajito nāhaṃ tathā pabbajito 'smiṃti vā, yathā  
 so devo nāhaṃ devo 'smiṃti vā, yathā so manusso nāhaṃ tathā

<sup>1</sup> S<sup>d</sup> omits hoti.

<sup>2</sup> B : kiñci dhammaṃ anavakāri.

<sup>3</sup> S<sup>d</sup> : rūpā vedanā saññā, &c. <sup>4</sup> B : aññathāsmiṃti . . .

<sup>5</sup> S<sup>d</sup> : asmiṃti, but not in the answer.

<sup>6</sup> K : paraṃ puggalaṃ throughout. <sup>7</sup> S<sup>d</sup> : asmiṃti.

<sup>8</sup> K., here and next page only, has aññathā 'smiṃti.

manusso 'smīti vā, yathā so rūpī<sup>1</sup> nāhaṇ tathā rūpī 'smīti vā, yathā so arūpī nāhaṇ tathā arūpī 'smīti vā yathā so saññī nāhaṇ tathā saññī 'smīti vā, yathā so asaññī nāhaṇ tathā asaññī 'smīti vā, yathā so neva-saññī-nāsaññī nāhaṇ tathā neva-saññī-nāsaññī 'smīti vā. Evaṇ aññathasmi<sup>2</sup> hoti.

Kathaṇ ca bhavissan ti hoti?

Kaṇci dhammaṇ anavakāriṇ<sup>3</sup> karitvā rūpaṇ vedanaṇ saññaṇ saṅkhāre viññāṇaṇ : bhavissan ti chandaṇ paṭilabhati,<sup>4</sup> bhavissan ti mānaṇ paṭilabhati, bhavissan ti diṭṭhiṇ paṭilabhati. Tasmiṇ sati imāni papañcitāni honti : itthaṇ bhavissan ti vā evaṇ bhavissan ti vā aññathā bhavissan ti vā.

Kathaṇ ca itthaṇ bhavissan ti hoti?

Khattiyo bhavissan ti vā brāhmaṇo bhavissan ti vā vesso bhavissan ti vā suddo bhavissan ti vā gahaṭṭho bhavissan ti vā pabbajito bhavissan ti vā devo bhavissan ti vā manusso bhavissan ti vā rūpī bhavissan ti vā arūpī bhavissan ti vā saññī bhavissan ti vā asaññī bhavissan ti vā neva-saññī-nāsaññī bhavissan ti vā. Evaṇ itthaṇ bhavissan ti hoti.

Kathaṇ ca evaṇ bhavissan ti hoti?

Parapuggalaṇ upanidhāya : yathā so khattiyo tathā 'haṇ khattiyo bhavissan ti vā, yathā so brāhmaṇo tathā 'haṇ brāhmaṇo bhavissan ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññī-nāsaññī tathā 'haṇ neva-saññī-nāsaññī bhavissan ti vā. Evaṇ evaṇ bhavissan ti hoti.

Kathaṇ ca aññathā bhavissan ti hoti?

Parapuggalaṇ upanidhāya : yathā so khattiyo nāhaṇ tathā khattiyo bhavissan ti vā, yathā so brāhmaṇo nāhaṇ tathā brāhmaṇo bhavissan ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññī-nāsaññī nāhaṇ tathā neva-saññī-nāsaññī bhavissan ti vā. Evaṇ aññathā bhavissan ti hoti.

Kathaṇ ca as' asmīti<sup>6</sup> hoti?

Kaṇci dhammaṇ anavakāriṇ karitvā rūpaṇ<sup>3</sup> vedanaṇ saññaṇ saṅkhāre viññāṇaṇ : niceo 'smi, dhuvo 'smi, sassato 'smi, avipariṇāmadhammo 'smīti : evaṇ as' asmīti hoti.

<sup>1</sup> S<sup>d</sup>: rūpi.

<sup>2</sup> S<sup>d</sup> has °smin ti and 'smīti about equally often through the foregoing paragraph.

<sup>3</sup> See prev. page, nn. 2 and 3.

<sup>4</sup> S<sup>d</sup> omits next clause.

<sup>5</sup> S<sup>d</sup> and B. give full text.

<sup>6</sup> So S<sup>d</sup>.

Kathañ ca sātasmīti<sup>1</sup> hoti?

Kañci dhammaṃ anavakāriṃ karitvā rūpaṃ<sup>2</sup> vedanaṃ saññaṃ saṅkhāre viññāṇaṃ : ucchijissāmi vinassissāmi na bhavissāmi : evaṃ sātasmīti<sup>1</sup> hoti.

Kathañ ca siyaṃ ti hoti?

Kañci dhammaṃ anavakāriṃ karitvā rūpaṃ<sup>2</sup> vedanaṃ saññaṃ saṅkhāre viññāṇaṃ : siyaṃ ti chandaṃ paṭilabhati, siyaṃ ti mānaṃ paṭilabhati,<sup>3</sup> siyaṃ ti ditthiṃ paṭilabhati. Tasmīṃ sati imāni papañcitāni honti : itthaṃ siyaṃ ti vā evaṃ siyaṃ ti vā aññathā siyaṃ ti vā.

Kathañ ca itthaṃ siyaṃ ti hoti?

Khattiyo siyaṃ ti vā brāhmaṇo siyaṃ ti vā vesso siyaṃ ti vā suddo siyaṃ ti vā gahattho siyaṃ ti vā pabbajito siyaṃ ti vā devo siyaṃ ti vā manusso siyaṃ ti vā rūpī<sup>4</sup> siyaṃ ti vā arupī<sup>4</sup> siyaṃ ti vā saññi siyaṃ ti vā asaññi siyaṃ ti vā neva-saññi-nāsaññi siyaṃ ti vā. Evaṃ itthaṃ siyaṃ ti hoti.

Kathañ ca evaṃ siyaṃ ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo tathā 'haṃ khattiyo siyaṃ ti vā, yathā so brāhmaṇo tathā 'haṃ brāhmaṇo siyaṃ ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññi-nāsaññi tathā 'haṃ neva-saññi-nāsaññi siyaṃ ti vā. Evaṃ evaṃ siyaṃ ti hoti.

Kathañ ca aññathā siyaṃ ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo nāhaṃ tathā khattiyo siyaṃ ti vā, yathā so brāhmaṇo nāhaṃ tathā brāhmaṇo siyaṃ ti vā . . . pe<sup>5</sup> . . . yathā so neva-saññi-nāsaññi, nāhaṃ tathā neva-saññi-nāsaññi siyaṃ ti vā. Evaṃ aññathā siyaṃ ti hoti.

Kathañ ca apāhaṃ siyanti hoti?

Kañci dhammaṃ anavakāriṃ karitvā rūpaṃ<sup>2</sup> vedanaṃ saññaṃ saṅkhāre viññāṇaṃ : apāhaṃ siyaṃ ti mānaṃ paṭilabhati, apāhaṃ siyaṃ ti chandaṃ paṭilabhati, apāhaṃ siyaṃ ti ditthiṃ paṭilabhati. Tasmīṃ sati imāni papañcitāni honti : apāhaṃ itthaṃ siyaṃ ti vā apāhaṃ evaṃ siyaṃ ti vā apāhaṃ aññathā siyaṃ ti vā.

Kathañ ca apāhaṃ itthaṃ siyaṃ ti hoti?

Apāhaṃ khattiyo siyaṃ ti vā apāhaṃ brāhmaṇo siyaṃ ti vā apāhaṃ vesso siyaṃ ti vā apāhaṃ suddo siyaṃ ti vā apāhaṃ gahattho siyaṃ ti vā apāhaṃ pabbajito

<sup>1</sup> S<sup>d</sup> : sat 'asmīti.

<sup>2</sup> See p. 393, nn. 2 and 3.

<sup>3</sup> So S<sup>d</sup>. (Cf. prev. page, n. 4.)

<sup>4</sup> So S<sup>d</sup>. (Cf. prev. page, n. 1.)

<sup>5</sup> S<sup>d</sup> gives full text.

siyan ti vā apāhaṇ devo siyan ti va apāhaṇ manusso vā apāhaṇ rūpī<sup>1</sup> siyan ti vā apāhaṇ arūpī siyan ti vā apāhaṇ saññī siyan ti vā apāhaṇ asaññī siyan ti vā apāhaṇ neva-saññī-nāsaññī siyan ti vā. Evaṇ apāhaṇ itthaṇ siyan ti hoti.

Kathaṇ ca apāhaṇ evaṇ siyan ti hoti?

Parapuggalaṇ upanidhāya : yathā so khattiyo apāhaṇ tathā khattiyo siyan ti vā, yathā so brāhmaṇo apāhaṇ tathā brāhmaṇo siyan ti vā . . . pe<sup>2</sup> . . . yathā so neva-saññī-nāsaññī apāhaṇ tathā neva-saññī-nāsaññī siyan ti vā. Evaṇ apāhaṇ evaṇ siyan ti hoti.

Kathaṇ ca apāhaṇ aññathā siyan ti hoti?

Parapuggalaṇ upanidhāya : yathā so khattiyo apāhaṇ na tathā khattiyo siyan ti vā, yathā so brāhmaṇo apāhaṇ na tathā brāhmaṇo siyan ti vā . . . pe<sup>2</sup> . . . yathā so neva-saññī-nāsaññī apāhaṇ na tathā neva-saññī-nāsaññī siyan ti vā. Evaṇ apāhaṇ aññathā siyan ti hoti.

Imāni aṭṭhārasa taṇhāvicaritāni ajjhātikassa upādāya.

Tattha katamāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya?

Iminā asmīti hoti

Iminā itth' asmīti<sup>3</sup> hoti

Iminā ev' asmīti<sup>3</sup> hoti

Iminā aññath' asmīti<sup>4</sup> hoti

Iminā bhavissan ti hoti

Iminā itthaṇ bhavissan ti hoti

Iminā evaṇ bhavissan ti hoti

Iminā aññathā bhavissan ti hoti

Iminā as' asmīti<sup>5</sup> hoti

Iminā sāt' asmīti<sup>6</sup> hoti

Iminā siyan ti hoti

Iminā itthaṇ siyan ti hoti

Iminā evaṇ<sup>7</sup> siyan ti hoti

Iminā aññathā siyan ti hoti

Iminā apāhaṇ siyan ti hoti

Iminā apāhaṇ itthaṇ siyan ti hoti

Iminā apāhaṇ evaṇ siyan ti hoti

Iminā apāhaṇ aññathā siyan ti hoti.

Kathaṇ ca iminā asmīti hoti?

<sup>1</sup> So S<sup>d</sup>. <sup>2</sup> S<sup>d</sup> gives full tert.

<sup>4</sup> S<sup>d</sup> has aññathāsmīti here only.

<sup>6</sup> S<sup>d</sup> : sat 'asmīti.

<sup>3</sup> S<sup>d</sup> : asmin ti.

<sup>5</sup> S<sup>d</sup> : iminā asmīti.

<sup>7</sup> S<sup>d</sup> omits evaṇ.

Kañci dhammaṃ anavakāriy<sup>1</sup> karitvā rūpaṃ<sup>2</sup> vedanaṃ saññaṃ saṃkhāre viññāṇaṃ : iminā asmīti chandaṃ paṭilabhati, iminā asmīti mānaṃ paṭilabhati, iminā asmīti ditṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti: iminā itth' asmīti vā iminā ev' asmīti vā iminā aññath'asmīti<sup>3</sup> vā.

Kathaṃ ca iminā itth' asmīti hoti?

Iminā khattiyo 'smīti vā iminā brāhmaṇo 'smīti vā iminā vesso 'smīti vā iminā suddo 'smīti vā iminā gahaṭṭho 'smīti vā iminā pabbajito 'smīti vā iminā devo 'smīti vā iminā manusso 'smīti vā iminā rūpi 'smīti vā iminā arūpi 'smīti vā iminā saññi 'smīti vā iminā asaññi 'smīti vā iminā neva-saññi-nāsaññi 'smīti vā. Evaṃ iminā itth' asmīti hoti.

Kathaṃ ca iminā ev' asmīti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā tathā 'haṃ khattiyo 'smīti vā, yathā so brāhmaṇo iminā tathā 'haṃ brāhmaṇo 'smīti vā . . . pe<sup>4</sup> . . . yathā so neva-saññi-nāsaññi iminā tathā 'haṃ neva-saññi-nāsaññismīti vā. Evaṃ iminā ev' asmīti hoti.

Kathaṃ ca iminā aññath'asmīti<sup>5</sup> hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā nāhaṃ tathā khattiyo 'smīti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo 'smīti vā . . . pe<sup>4</sup> . . . yathā so neva-saññi-nāsaññi iminā nāhaṃ tathā neva-saññi-nāsaññi 'smīti vā. Evaṃ iminā aññath'asmīti hoti.

Kathaṃ ca iminā bhavissan ti hoti?

Kañci dhammaṃ anavakāriy<sup>6</sup> karitvā rūpaṃ vedanaṃ saññaṃ saṃkhāre viññāṇaṃ : iminā bhavissan ti chandaṃ paṭilabhati, iminā bhavissan ti mānaṃ paṭilabhati, iminā bhavissan ti ditṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti: iminā itthaṃ bhavissan ti vā iminā evaṃ bhavissan ti vā iminā aññathā bhavissan ti vā.

Kathaṃ ca iminā itthaṃ bhavissan ti hoti?

<sup>7</sup>Iminā khattiyo bhavissan ti vā iminā brāhmaṇo bhavissan ti vā iminā vesso bhavissan ti vā iminā suddo bhavissan ti vā iminā gahaṭṭho bhavissan ti vā iminā pabbajito bhavissan ti vā iminā devo bhavissan

<sup>1</sup> B : Kiñci dhammaṃ avakāri. K : avakāriy.

<sup>2</sup> S<sup>d</sup> : rūpā vedanā, &c.

<sup>3</sup> S<sup>d</sup> : asmiṃ ti.

<sup>4</sup> S<sup>d</sup> gives full text.

<sup>5</sup> K. and B : aññathāsmīti.

<sup>6</sup> S<sup>d</sup> inserts iminā. See n. 1.

<sup>7</sup> S<sup>d</sup> inserts : Kañci dhammaṃ before iminā khattiyo, &c.

ti vā iminā manusso bhavissan ti vā iminā rūpi bhavissan ti vā iminā arūpi bhavissan ti vā iminā saññi bhavissan ti vā iminā asaññi bhavissan ti vā iminā neva-saññi-nāsaññi bhavissan ti vā. Evaṃ iminā itthaṃ bhavissan ti hoti.

Kathaṃ ca iminā evaṃ bhavissan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā tathā 'haṃ khattiyo bhavissan ti vā, yathā so brāhmaṇo iminā tathā 'haṃ brahmaṇo bhavissan ti vā . . . pe<sup>1</sup> . . . yathā so neva-saññi-nāsaññi iminā tathā 'haṃ neva-saññi-nāsaññi bhavissan ti vā. Evaṃ iminā evaṃ bhavissan ti hoti.

Kathaṃ ca iminā aññathā bhavissan ti hoti?

Parapuggalaṃ upanidhāya : yathā so khattiyo iminā nāhaṃ tathā khattiyo bhavissan ti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo bhavissan ti vā, . . . pe . . . yathā so neva-saññi-nāsaññi iminā nāhaṃ tathā neva-saññi-nāsaññi bhavissan ti vā. Evaṃ iminā aññathā bhavissan ti hoti.

Kathaṃ ca iminā as' asmīti hoti?

Kaṇci dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṃkhāre viññāṇaṃ : iminā nicco 'smi dhuvo 'smi sassato 'smi avipariṇāmadhammo 'smīti. Evaṃ iminā as' asmīti hoti.

Kathaṃ ca iminā sāt' asmīti<sup>4</sup> hoti?

Kaṇci dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṃkhāre viññāṇaṃ : iminā ucchijjissāmi vinassissāmi na bhavissāmi. Evaṃ iminā sāt' asmīti<sup>4</sup> hoti.

Kathaṃ ca iminā siyaṃ ti hoti?

Kaṇci dhammaṃ anavakāriṃ<sup>2</sup> karitvā rūpaṃ vedanaṃ<sup>3</sup> saññaṃ saṃkhāre viññāṇaṃ : iminā siyaṃ ti chandaṃ paṭilabhati iminā siyaṃ ti mānaṃ paṭilabhati iminā siyaṃ ti ditṭhiṃ paṭilabhati. Tasmiṃ sati imāni papañcitāni honti : iminā itthaṃ siyaṃ ti vā. Iminā evaṃ siyaṃ ti vā iminā aññathā siyaṃ ti vā.

Kathaṃ ca iminā itthaṃ siyaṃ ti hoti?

Iminā khattiyo siyaṃ ti vā iminā brāhmaṇo siyaṃ ti vā iminā vesso siyaṃ ti vā iminā suddo siyaṃ ti vā iminā gahaṭṭho siyaṃ ti vā iminā pabbajito siyaṃ ti vā iminā devo siyaṃ ti vā iminā manusso siyaṃ ti vā iminā rūpi siyaṃ ti vā iminā arūpi siyaṃ ti vā iminā

<sup>1</sup> S<sup>d</sup> gives the text condensed.

<sup>3</sup> S<sup>d</sup> : rūpā vedanā, &c.

<sup>2</sup> K. and B : ava°.

<sup>4</sup> S<sup>d</sup> : sat'asmīti.

saññī siyan ti vā iminā asaññī siyan ti vā iminā neva-saññī-nāsaññī siyan ti vā. Evaṃ iminā itthaṃ siyan ti hoti.

Kathaṃ ca iminā evaṃ siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā tathā 'haṃ khattiyo siyan ti vā, yathā so brāhmaṇo iminā tathā 'haṃ brāhmaṇo siyan ti vā . . . pe . . . yathā so neva-saññī-nāsaññī iminā tathāhaṃ neva-saññī-nāsaññī siyan ti vā. Evaṃ iminā evaṃ siyan ti hoti.

Kathaṃ ca iminā aññathā siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā nāhaṃ tathā khattiyo siyan ti vā, yathā so brāhmaṇo iminā nāhaṃ tathā brāhmaṇo siyan ti vā . . . pe . . . yathā so neva-saññī-nāsaññī iminā nāhaṃ tathā neva-saññī-nāsaññī siyan ti vā. Evaṃ iminā aññathā siyan ti hoti.

Kathaṃ ca iminā apāhaṃ siyan ti hoti?

Kaṇcei dhammaṃ anavakāriṃ<sup>1</sup> karitvā rūpaṃ vedanaṃ<sup>2</sup> saññaṃ saṅkhāre viññāṇaṃ: iminā apāhaṃ siyan ti chandaṃ paṭilabhati, iminā apāhaṃ siyan ti mānaṃ paṭilabhati, iminā apāhaṃ siyan ti diṭṭhiṃ paṭilabhati. Tasmiṃ sati imāṇi papañcitāni honti: iminā apāhaṃ itthaṃ siyan ti vā iminā apāhaṃ evaṃ siyan ti vā iminā apāhaṃ aññathā siyan ti vā.

Kathaṃ ca iminā apāhaṃ itthaṃ siyan ti hoti?

Iminā apāhaṃ khattiyo siyan ti vā iminā apāhaṃ brāhmaṇo siyan ti vā iminā apāhaṃ vesso siyan ti vā iminā apāhaṃ suddo siyan ti vā iminā apāhaṃ gahaṭṭho siyan ti vā iminā apāhaṃ pabbajito siyan ti vā iminā apāhaṃ devo siyan ti vā iminā apāhaṃ manusso siyan ti vā iminā apāhaṃ rūpī siyan ti vā iminā apāham arūpī siyan ti vā iminā apāhaṃ saññī siyan ti vā iminā apāhaṃ asaññī siyan ti vā iminā apāhaṃ neva-saññī-nāsaññī siyan ti vā. Evaṃ iminā apāhaṃ itthaṃ siyan ti hoti.

Kathaṃ ca iminā apāhaṃ evaṃ siyan ti hoti?

Parapuggalaṃ upanidhāya: yathā so khattiyo iminā apāhaṃ tathā khattiyo siyan ti vā, yathā so brāhmaṇo iminā apāhaṃ tathā brāhmaṇo siyan ti vā . . . pe . . . yathā so neva-saññī-nāsaññī iminā apāhaṃ tathā neva-saññī-nāsaññī siyan ti vā. Evaṃ iminā apāhaṃ evaṃ siyan ti hoti.

Kathaṃ ca iminā apāhaṃ aññathā siyan ti hoti?

<sup>1</sup> K. and B: ava°.

<sup>2</sup> S<sup>d</sup>: rūpā vedanā, &c.



Parapuggalaṃ upanidhāya : yathā so khattiyo iminā apāhaṃ na tathā khattiyo siyaṃ ti vā, yathā so brāhmaṇo iminā apāhaṃ na tathā brāhmaṇo siyaṃ ti vā . . . pe . . . yathā so neva-saṇṇī-nāsaṇṇī iminā apāhaṃ na tathā neva-saṇṇī-nāsaṇṇī siyaṃ ti vā. Evaṃ iminā apāhaṃ aññathā siyaṃ ti hoti

Imāni aṭṭhārasa taṇhāvicarītāni bāhirassa upādāyā.

Iti<sup>1</sup> imāni aṭṭhārasa taṇhāvicarītāni ajjhattikassa upādāya, imāni aṭṭhārasa taṇhāvicarītāni bāhirassa upādāya, tad-ekajjhaṃ abhisanyūhitvā abhisankhipitvā chattiyaṃ taṇhāvicarītāni honti.

Iti evarūpāni<sup>2</sup> atitāni chattiyaṃ taṇhāvicarītāni anāgatāni chattiyaṃ taṇhāvicarītāni paccuppannāni chattiyaṃ taṇhāvicarītāni, tad-ekajjhaṃ abhisanyūhitvā abhisankhipitvā aṭṭhasataṃ taṇhāvicaritaṃ<sup>3</sup> hoti.

Tattha katamāni dvāsatṭhi ditṭhigatāni Brahmajāle<sup>4</sup> veyyakaraṇe vuttāni Bhagavatā?

Cattāro sassatavādā, cattāro ekaccasassatikā, cattāro antānantikā, cattāro amarāvikkhepikā, dve adhiccaṣaṃsaṃpannikā, soḷasa saṇṇīvadā,<sup>5</sup> aṭṭha asaṇṇīvadā, aṭṭha neva-saṇṇī-nāsaṇṇīvadā,<sup>6</sup> satta ucchedavādā, pañca ditṭha-dhammanibbānavādā. Imāni dvāsatṭhi ditṭhigatāni Brahmajāle veyyakaraṇe vuttāni Bhagavatā.

KHUPPAKAVATTHUVIBHAṆṆO SAMATTO SATTARASAMO.<sup>7</sup>

<sup>1</sup> K. omits.

<sup>2</sup> S<sup>d</sup>: Imāni evarūpāni, *cc.*

<sup>3</sup> B: aṭṭha taṇhāvicaritasataṃ.

<sup>4</sup> D. I, 44-5.

<sup>5</sup> K: saṇṇīvadā . . . asaṇṇī<sup>6</sup>.

<sup>6</sup> So also K.

<sup>7</sup> S<sup>d</sup>: cūḍavattukāṃ sattarasamaṃ. K. and B. omit sattarasamo. B. has niṭṭhito for samatto.

## DHAMMAHADAYAVIBHAṬṬO.

Kati khandhā, kati āyatanāni, kati dhātuyo, kati saccāni,  
kati indriyāni, kati hetū, kati āhārā, kati phassā, kati  
vedanā, kati saññā, kati cetanā, kati cittāni?

Pañcakkhandhā  
dvādasāyatanāni  
aṭṭhārasa dhātuyo  
cattāri saccāni  
bāvisatindriyāni  
nava hetū  
cattāro āhārā  
satta phassā  
satta vedanā  
satta saññā  
satta cetanā  
satta cittāni.

Tattha katame pañcakkhandhā?

Rūpakkhandho  
vedanākkhandho  
saññākkhandho  
saṅkhārakkhandho  
viññāṇakkhandho :

ime vuccanti pañcakkhandhā.

Tattha katamāni dvādasāyatanāni?

Cakkhāyatanāṃ	rūpāyatanāṃ
sotāyatanāṃ	saddāyatanāṃ
ghāṇāyatanāṃ	gandhāyatanāṃ
jivhāyatanāṃ	rasāyatanāṃ
kāyāyatanāṃ	phoṭṭhabbāyatanāṃ
manāyatanāṃ	dhammāyatanāṃ :

imāni vuccanti dvādasāyatanāni.

Tattha katamā aṭṭhārasa dhātuyo?

Cakkhudhātu rūpadhātu cakkhuviññāṇadhātu  
sotadhātu saddadhātu sotaviññāṇadhātu

ghānadhātu gandhadhātu ghānaviññāṇadhātu  
 jivhadhātu rasadhātu jivhāviññāṇadhātu  
 kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu  
 manodhātu dhammadhātu manoviññāṇadhātu :  
 imāni vuccanti atthārasa dhātuyo.

Tattha katamāni cattāri saccāni ?

Dukkhasaccaṃ  
 samudayasaccaṃ  
 maggasaccaṃ  
 nirodhasaccaṃ :

imāni vuccanti cattāri saccāni.

Tattha katamāni bāvisatindriyāni ?

Cakkhundriyaṃ	somanassindriyaṃ
sotindriyaṃ	domanassindriyaṃ
ghānindriyaṃ	upekkindriyaṃ
jivhindriyaṃ	saddhindriyaṃ
kāyindriyaṃ	viriyindriyaṃ
manindriyaṃ	satindriyaṃ
itthindriyaṃ	samādhindriyaṃ
purisindriyaṃ	paññindriyaṃ
jivitindriyaṃ <sup>1</sup>	anaññātāññassāmītindriyaṃ
sukhindriyaṃ	aññindriyaṃ
dukkhindriyaṃ	aññātāvindriyaṃ :

imāni vuccanti bāvisatindriyāni.

Tattha katame nava hetū ?

Tayo kusalahetū  
 tayo akusalahetū  
 tayo avyākatahetū.

Tattha katame tayo kusalahetū ?

Alobho kusalahetū adoso kusalahetū amoho kusalahetū : ime tayo kusalahetū.

Tattha katame tayo akusalahetū ?

Lobho akusalahetū doso akusalahetū moho akusalahetū : ime tayo akusalahetū.

Tattha katame tayo avyākatahetū ?

Kusalānaṃ dhammānaṃ vipākato kiriyāvyākatesu vā dhammesu alobho adoso amoho : ime tayo avyākatahetū.

Ime vuccanti nava hetū.

Tattha katame cattāro āhārā ?

Kabalīṇkāro āhāro  
 phassāhāro

<sup>1</sup> S<sup>d</sup> puts this before purisindriyaṃ.

manosañcetanāhāro  
viññāṇāhāro :  
ime vuccanti cattāro āhārā.

Tattha katame satta phassā ?  
Cakkhusamphasso  
sotasamphasso  
ghānasamphasso  
jivhāsamphasso  
kāyasamphasso  
manodhātusamphasso  
manoviññāṇadhātusamphasso :  
ime vuccanti satta phassā.

Tattha katamā satta vedanā ?  
Cakkhusamphassajā vedanā  
sotasamphassajā vedanā  
ghānasamphassajā vedanā  
jivhāsamphassajā vedanā  
kāyasamphassajā vedanā  
manodhātusamphassajā vedanā  
manoviññāṇadhātusamphassajā vedanā :  
imā vuccanti satta vedanā.

Tattha katamā satta saññā ?  
Cakkhusamphassajā saññā  
sotasamphassajā saññā  
ghānasamphassajā saññā  
jivhāsamphassajā saññā  
kāyasamphassajā saññā  
manodhātusamphassajā saññā  
manoviññāṇadhātusamphassajā saññā :  
imā vuccanti satta saññā.

Tattha katamā satta cetanā ?  
Cakkhusamphassajā cetanā  
sotasamphassajā cetanā  
ghānasamphassajā cetanā  
jivhāsamphassajā cetanā  
kāyasamphassajā cetanā  
manodhātusamphassajā cetanā  
manoviññāṇadhātusamphassajā cetanā :  
imā vuccanti satta cetanā.

Tattha katamāni satta cittāni ?  
Cakkhaviññāṇaṃ  
sotaviññāṇaṃ  
ghānaviññāṇaṃ

jivhāviññāṇaṃ  
kāyaviññāṇaṃ  
manodhātu  
manoviññāṇadhātu :

imāni vuccanti satta cittāni.

Kāmadhātuyā kati khandhā . . . pe . . . kati cittāni?

Kāmadhātuyā

pañcakkhandhā  
dvādasāyatanāni  
aṭṭhārasa dhātuyo  
tīṇi saccāni<sup>1</sup>  
bāvisatindriyāni  
nava hetū  
cattāro āhārā  
satta phassā  
satta vedanā  
satta saññā  
satta cetanā  
satta cittāni.

Tattha katame kāmadhātuyā pañcakkhandhā?

Rūpakkhando . . . pe . . . viññāpakkhando : ime  
vuccanti kāmadhātuyā pañcakkhandhā.

Tattha katamāni kāmadhātuyā dvādasāyatanāni?

Cakkhāyatanāṃ rūpāyatanāṃ . . . pe . . . manāyatanāṃ  
dhammāyatanāṃ : imāni vuccanti kāmadhātuyā dvādasā-  
yatanāni.

Tattha katamā kāmadhātuyā aṭṭhārasa dhātuyo?

Cakkhudhātu rūpadhātu cakkhuviññāṇadhātu . . . pe  
. . . manodhātu dhammadhātu manoviññāṇadhātu : imā  
vuccanti kāmadhātuyā aṭṭhārasa dhātuyo.

Tattha katamāni kāmadhātuyā tīṇi saccāni?<sup>2</sup>

Dukkhasaccaṃ samudayasaccaṃ maggasaccaṃ : imāni  
vuccanti kāmadhātuyā tīṇi saccāni.

Tattha katamāni kāmadhātuyā bāvisatindriyāni?

Cakkhundriyaṃ . . . pe . . . aññindriyaṃ aññātāvīn-  
driyaṃ : imāni vuccanti kāmadhātuyā bāvisatindriyāni.

Tattha katame kāmadhātuyā nava hetū?

Tayo kusalahetū tayo akusalahetū tayo avyākatahetū :  
ime vuccanti kāmadhātuyā nava hetū.<sup>2</sup>

<sup>1</sup> So K. also. Cf. above, pp. 114 following.

<sup>2</sup> S<sup>d</sup>: Tattha katame tayo kusalā hetū, &c., as above,  
p. 402.

Tattha katame kāmādhātuyā satta phassā?

Tattha katamā kāmādhātuyā satta vedanā . . . satta saññā . . . satta cetanā . . . satta cittāni? Cakkhu-viññāṇaṃ . . . pe . . . manodhātu manoviññāpādhātu : imāni vuccanti kāmādhātuyā satta cittāni.

Rūpadhātuyā

**Tattha katame rūpadhātuyā pañcakkhandhā ?**

Tattha katamāni rūpadhātuyā cha āyatanāni?

Tattha katamā rūpadhātuyā nava dhātuyo?

Tattha katamāni rūpadhātuyā tīṇi saccāni?

**Tattha katamāni rūpadhātuyā cuddasindriyāni?**

Cakkhundriyaṃ sotindriyaṃ manindriyaṃ jīvitindriyaṃ<sup>1</sup>

<sup>1</sup> So S<sup>d</sup> and B. K omits, giving thirteen only.

somanassindriyaṃ upekhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ anañña-taññassamītiindriyaṃ<sup>1</sup> aññindriyaṃ aññātāvindriyaṃ : imāni vuccanti rūpadhātuyā cūddasindriyāni.

Tattha katame rūpadhātuyā atṭha hetū ?

Tayo kusalahetū dve akusalahetū tayo avyākatahetū.

Tattha katame tayo kusalahetū ?

Alobho kusalahetu adoso kusalahetu amoho kusalahetu : ime tayo kusalahetū.

Tattha katame dve akusalahetū ?

Lobho akusalahetu moho akusalahetu : ime dve akusalahetū.

Tattha katame tayo avyākatahetū ?

Kusalānaṃ dhammānaṃ vipākato kiriyāvyākatesu vā dhammesu alobho adoso amoho : ime tayo avyākatahetū : ime vuccanti rūpadhātuyā atṭha hetū.

Tattha katame rūpadhātuyā tayo āhārā ?

Phassāhāro manosañcetanāhāro viññāṇāhāro : ime vuccanti rūpadhātuyā tayo āhārā.

Tattha katame rūpadhātuyā cattāro phassā ?

Cakkhusamphasso sotasaṃphasso manodhātusaṃphasso manoviññāṇadhātusaṃphasso : ime vuccanti rūpadhātuyā cattāro phassā.

Tattha katamā rūpadhātuyā catasso vedanā<sup>2</sup> . . . catasso saññā . . . catasso cetanā . . . cattāri cittāni ?

Cakkhuvīññāṇaṃ sotavīññāṇaṃ manodhātu manoviññāṇadhātu : imāni vuccanti rūpadhātuyā cattāri cittāni.

Arūpadhātuyā kati khandhā . . . pe<sup>2</sup> . . . kati cittāni ?

Arūpadhātuyā

cattāro khandhā

dve āyatanāni<sup>3</sup>

dve dhātuyo

tiṇi saccāni

ekādasindriyāni

atṭha hetū

tayo āhārā

eko phasso

ekā vedanā

ekā saññā

ekā cetanā

ekaṃ cittaṃ.

<sup>1</sup> K : anaññat°. <sup>2</sup> S<sup>d</sup> condenses nothing. <sup>3</sup> S<sup>d</sup> : dvāyat°.

Tattha katame arūpadhātuyā cattāro khandhā ?

Vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho : ime vuccanti arūpadhātuyā cattāro khandhā.

Tattha katamāni arūpadhātuyā dve āyatanāni ?<sup>1</sup>

Manāyatanay dhammāyatanay : imāni vuccanti arūpadhātuyā dve āyatanāni.

Tattha katamā arūpadhātuyā dve dhātuyo ?

Manoviññāṇadhātu dhammadhātu : imā vuccanti arūpadhātuyā dve dhātuyo.

Tattha katamāni arūpadhātuyā tīni saccāni ?

Dukkhasaccaṃ samudayasaccaṃ maggasaccaṃ : imāni vuccanti arūpadhātuyā tīni saccāni.

Tattha katamāni arūpadhātuyā ekādasindriyāni ?

Manindriyay jīvitindriyay somanassindriyay upekkhindriyay saddhindriyay viriyindriyay satindriyay samādhindriyay paññindriyay aññindriyay aññātāvindriyay : imāni vuccanti arūpadhātuyā ekādasindriyāni.

Tattha katame arūpadhātuyā attha hetū ?

Tayo kusalahetū dve akusalahetū tayo avyākatahetū : ime vuccanti arūpadhātuyā attha hetū.<sup>2</sup>

Tattha katame arūpadhātuyā tayo āhārā ?

Phassāhāro manosañcetanāhāro viññāṇāhāro : ime vuccanti arūpadhātuyā tayo āhārā.

Tattha katame arūpadhātuyā eko phasso ?

Manoviññāṇadhātusamphasso : ayaṃ vuccati arūpadhātuyā eko phasso.

Tattha katamā arūpadhātuyā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ ?

Manoviññāṇadhātu : idaṃ vuccati arūpadhātuyā ekaṃ cittaṃ.

Apariyāpanne kati khandhā . . . pe . . . kati cittāni ?

Apariyāpanne

cattāro khandhā

dve āyatanāni

dve dhātuyo

dve saccāni

dvādasindriyāni

cha hetū

tayo āhārā

<sup>1</sup> S<sup>d</sup>: dvāyat°.

<sup>2</sup> S<sup>d</sup> gives the analysis, the eight causes being those given for rūpadhātu above.



eko phasso  
ekā vedanā  
ekā saññā  
ekā cetanā  
ekay cittaṃ.

Tattha katame apariyāpanne cattāro khandhā ?  
Vedanākkhandho saññākkhandho saṅkhārakkhandho  
viññāṇakkhandho : ime vuccanti apariyāpanne cattāro  
khandhā.

Tattha katamāni apariyāpanne dve āyatanāni ?

Manāyatanay dhammāyatanay : imāni vuccanti apariyā-  
panne dve āyatanāni.

Tattha katamāni apariyāpanne dve dhātuyo ?

Manoviññāṇadhātu dhammadhātu : imā vuccanti apari-  
yāpanne dve dhātuyo.

Tattha katamāni apariyāpanne dve saccāni ?

Maggasaccay nirodhasaccay : imāni vuccanti apariyā-  
panne dve saccāni.

Tattha katamāni apariyāpanne dvādasindriyāni ?

Manindriyay jivitindriyay somanassindriyay upekkhin-  
driyay saddhindriyay viriyindriyay satindriyay samādhin-  
driyay paññindriyay anaññātāṇhassāmītindriyay<sup>1</sup> aññin-  
driyay aññātāvindriyay : imāni vuccanti apariyāpanne  
dvādasindriyāni.

Tattha katame apariyāpanne cha hetū ?

Tayo kusalahetū tayo avyākatahetū.

Tattha katame tayo kusalahetū ?

Alobho kusalahetu adoso kusalahetu amoho kusalahetu :  
ime tayo kusalahetū.

Tattha katame tayo avyākatahetū ?

Kusalānay dhammānay vipākato lobho adoso amoho :  
ime tayo avyākatahetū : ime vuccanti apariyāpanne cha  
hetū.

Tattha katame apariyāpanne tayo āhārā ?

Phassāhāro manosañcetanāhāro viññāṇahāro : ime  
vuccanti apariyāpanne tayo āhārā.

Tattha katamo apariyāpanne eko phasso ?

Manoviññāṇadhātusamphasso : ayaṃ vuccati apariyā-  
panne eko phasso.

Tattha katamā apariyāpanne ekā vedanā . . . ekā  
saññā . . . ekā cetanā . . . ekay cittaṃ ?

<sup>1</sup> K : anañña°.

Manoviññānadhātu:<sup>1</sup> iday vuccati apariyāpanne ekaṃ cittaṃ.

Pañcannaṃ khandhānaṃ kati kāmādhātupariyāpannā, kati na kāmādhātupariyāpannā . . . pe . . . sattannaṃ cittaṃ kati kāmādhātupariyāpannā, kati na kāmādhātupariyāpannā ?

Rūpakkhandho kāmādhātupariyāpanno. Cattāro khandhā siyā kāmādhātupariyāpannā siyā no kāmādhātupariyāpannā.

Dasāyatanaṃ kāmādhātupariyāpannā. Dve āyatanaṃ siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Soḷasa dhātuyo kāmādhātupariyāpannā. Dve dhātuyo siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Samudayasaccaṃ kāmādhātupariyāpannaṃ. Dve saccā na kāmādhātupariyāpannā. Dukkhasaccaṃ siyā kāmādhātupariyāpannaṃ siyā na kāmādhātupariyāpannaṃ.

Dasindriyā kāmādhātupariyāpannā. Tiṇḍindriyā na kāmādhātupariyāpannā. Navindriyā siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Tayo akusalāhetū kāmādhātupariyāpannā. Cha hetū siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Kabaliṅkāro āhāro kāmādhātupariyāpanno. Tayo āhārā siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Cha phassā kāmādhātupariyāpannā. Manoviññānadhātu-samphasso siyā kāmādhātupariyāpanno siyā na kāmādhātupariyāpanno.

Cha vedanā, cha saññā, chā cetanā, cha cittaṃ kāmādhātupariyāpannā. Manoviññānadhātu siyā kāmādhātupariyāpannā siyā na kāmādhātupariyāpannā.

Pañcannaṃ khandhānaṃ kati rūpadhātupariyāpannā, kati na rūpadhātupariyāpannā . . . pe . . . sattānaṃ cittaṃ kati rūpadhātupariyāpannā, kati na rūpadhātupariyāpannā ?

Rūpakkhandho na rūpadhātupariyāpanno. Cattāro

<sup>1</sup> S<sup>d</sup>: Tattha katamā apariyāpanne ekā vedanā . . . ekā saññā . . . ekā cetanā ? Manoviññānadhātusamphassajā cetanā : ayaṃ vuccanti apariyāpanne ekā cetanā. Tattha katamaṃ . . . ekaṃ cittaṃ ? &c.

khandhā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Dasāyatanā na rūpadhātupariyāpannā. Dve āyatanā<sup>1</sup> siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Solaṣa dhātuyo na rūpadhātupariyāpannā. Dve dhātuyo siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Tiṇi saccāni<sup>2</sup> na rūpadhātupariyāpannā. Dukkhasaccaṇ siyā rūpadhātupariyāpannaṇ siyā na rūpadhātupariyāpannaṇ.

Terasindriyā na rūpadhātupariyāpannā. Navindriyā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Tayo akusalahetū na rūpadhātupariyāpannā. Cha hetū siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Kaḷaṇṇakāro āhāro na rūpadhātupariyāpanno. Tayo āhārā siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Cha phassā na rūpadhātupariyāpannā. Manoviññāna-dhātusamphasso siyā rūpadhātupariyāpanno siyā na rūpadhātupariyāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā na<sup>3</sup> rūpadhātupariyāpannā. Manoviññānadhātu siyā rūpadhātupariyāpannā siyā na rūpadhātupariyāpannā.

Pañcannaṇ khandhānaṇ kati arūpadhātupariyāpannā, kati na arūpadhātupariyāpannā . . . pe . . . sattannaṇ cittānaṇ kati arūpadhātupariyāpannā, kati na arūpadhātupariyāpannā?

Rūpakkhando na arūpadhātupariyāpanno. Cattāro khandhā siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Dasāyatanā na arūpadhātupariyāpannā. Dve āyatanā<sup>1</sup> siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Solaṣa dhātuyo na arūpadhātupariyāpannā. Dve dhātuyo siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Tiṇi saccā na<sup>4</sup> arūpadhātupariyāpannā. Dukkhasaccaṇ siyā arūpadhātupariyāpannaṇ siyā na arūpadhātupariyāpannaṇ.

Cuddasindriyā na arūpadhātupariyāpannā. Aṭṭhindriyā

<sup>1</sup> S<sup>d</sup>: dvāyat°.

<sup>2</sup> K: saccā.

<sup>3</sup> S<sup>d</sup>: cha cittāni rūpadhātu°, *āc*.

<sup>4</sup> S<sup>d</sup>: tiṇi saccāni arūpadhātu°.

siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Tayo akusalahetū na arūpadhātupariyāpannā. Cha hetū siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Kabalīṅkāro āhāro na arūpadhātupariyāpanno. Tayo āhārā siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Cha phassā na arūpadhātupariyāpannā. Manoviññāṇadhātusamphasso siyā arūpadhātupariyāpanno siyā na arūpadhātupariyāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā na arūpadhātupariyāpannā. Manoviññāṇadhātu siyā arūpadhātupariyāpannā siyā na arūpadhātupariyāpannā.

Pancannaṃ khandhānaṃ kati pariyāpannā, kati अपariयāpannā ; . . . पे . . . sattannaṃ cittaṇaṃ kati pariyāpannā, kati अपariयāpannā ?

Rūpakkhando pariyāpanno. Cattāro khandhā siyā pariyāpannā siyā अपariयāpannā.

Dasāyatanā pariyāpannā. Dve āyatanā<sup>1</sup> siyā pariyāpannā siyā अपariयāpannā.

Solaṣa dhātuyo pariyāpannā. Dve dhātuyo siyā pariyāpannā siyā अपariयāpannā.

Dve saccā pariyāpannā. Dve saccā अपariयāpannā.

Dasindriyā pariyāpannā. Tiṇḍindriyā अपariयāpannā. Navindriyā siyā pariyāpannā siyā अपariयāpannā.

Tayo akusalahetū pariyāpannā. Cha hetū siyā pariyāpannā siyā अपariयāpannā.

Kabalīṅkāro āhāro pariyāpanno. Tayo āhārā siyā pariyāpannā siyā अपariयāpannā.

Cha phassā pariyāpannā. Manoviññāṇadhātusamphasso siyā pariyāpanno siyā अपariयāpanno.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā pariyāpannā. Manoviññāṇadhātu siyā pariyāpannā siyā अपariयāpannā.

Kāmadhātuyā uppattikkhaṇe<sup>2</sup> kati khandhā pātubhavanti . . . पे . . . kati cittaṇi pātubhavanti ?

Kāmadhātuyā uppattikkhaṇe sabbesaṃ pañcakkhandhā pātubhavanti, kassaci ekādasāyatanāni pātubhavanti,

<sup>1</sup> S<sup>d</sup>: dvāyat°.

<sup>2</sup> B. and K: upapatti° throughout.

kassaci dasāyatanāni pātubhavanti, kassaci aparāni dasāyatanāni pātubhavanti, kassaci navāyatanāni pātubhavanti, kassaci sattāyatanāni pātubhavanti; kassaci ekādasadhātuyo pātubhavanti, kassaci dasa dhātuyo pātubhavanti, kassaci aparā dasa dhātuyo pātubhavanti, kassaci nava dhātuyo pātubhavanti, kassaci satta dhātuyo pātubhavanti, sabbesaṇ ekaṇ saccaṇ pātubhavati, kassaci cuddasindriyāni pātubhavanti, kassaci terasindriyāni pātubhavanti, kassaci aparāni terasindriyāni pātubhavanti, kassaci dvādasindriyāni pātubhavanti, kassaci dasindriyāni pātubhavanti, kassaci navindriyāni pātubhavanti, kassaci aparāni navindriyāni pātubhavanti, kassaci atthindriyāni pātubhavanti, kassaci aparāni atthindriyāni pātubhavanti, kassaci satindriyāni pātubhavanti, kassaci pañcindriyāni pātubhavanti, kassaci cattārindriyāni pātubhavanti; kassaci tayo hetū pātubhavanti, kassaci dve hetū pātubhavanti, keci ahetukā pātubhavanti; sabbesaṇ cattāro āhārā pātubhavanti; sabbesaṇ eko phasso pātubhavati; sabbesaṇ ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṇ cittaṇ pātubhavati.

Kāmadhātuyā uppattikkhaṇe sabbesaṇ katame pañcak-khandhā pātubhavanti?

Rūpakkhando . . . pe . . . viññānakkhandho. Kāmadhātuyā uppattikkhaṇe sabbesaṇ ime pañcakkhando pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa ekādasāyatanāni pātubhavanti?

Kāmāvacarānaṇ devānaṇ paṭhamakappikānaṇ manus-sānaṇ opapātikānaṇ petānaṇ opapātikānaṇ asurānaṇ opapātikānaṇ tiracchānagatānaṇ nerayikānaṇ paripunnāyatanānaṇ uppattikkhaṇe ekādasāyatanāni pātubhavanti: cakkhāyatanāṇ rūpāyatanāṇ sotāyatanāṇ<sup>1</sup> ghāṇāyatanāṇ gandhāyatanāṇ jivhāyatanāṇ rasāyatanāṇ kāyāyatanāṇ phoṭṭhabbāyatanāṇ manāyatanāṇ dhammāyatanāṇ. Kāmadhātuyā uppattikkhaṇe etesaṇ imāni ekādasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasāyatanāni pātubhavanti?

Opapātikānaṇ petānaṇ opapātikānaṇ asurānaṇ opapātikānaṇ tiracchānagatānaṇ nerayikānaṇ jaccandhānaṇ<sup>2</sup> uppattikkhaṇe dasāyatanāni pātubhavanti: rūpāyatanāṇ sotāyatanāṇ ghāṇāyatanāṇ gandhāyatanāṇ jivhāyatanāṇ

<sup>1</sup> All texts omit saddāyatanāṇ.

<sup>2</sup> Sd: jaccakkhandhānaṇ.

rasāyatanāṃ kāyāyatanāṃ phoṭṭhabbāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni dasāyatanāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccabaddhirānaṃ<sup>1</sup> uppattikkhaṇe dasāyatanāni pātubhavanti: cakkhāyatanāṃ rūpāyatanāṃ ghāṇāyatanāṃ gandhāyatanāṃ jivhāyatanāṃ rasāyatanāṃ kāyāyatanāṃ phoṭṭhabbāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa navāyatanāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabaddhirānaṃ uppattikkhaṇe navāyatanāni<sup>2</sup> pātubhavanti: rūpāyatanāṃ ghāṇāyatanāṃ gandhāyatanāṃ jivhāyatanāṃ rasāyatanāṃ kāyāyatanāṃ phoṭṭhabbāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni navāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa sattāyatanāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ uppattikkhaṇe sattāyatanāni pātubhavanti: rūpāyatanāṃ gandhāyatanāṃ rasāyatanāṃ kāyāyatanāṃ phoṭṭhabbāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni sattāyatanāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa ekādasa dhātuyo pātubhavanti?

Kāmāvacarānaṃ devānaṃ paṭhamakappikānaṃ manusānaṃ opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ paripuṇṇāyatanānaṃ uppattikkhaṇe ekādasa dhātuyo pātubhavanti: cakkhudhātu rūpadhātu sotadhātu ghānadhātu gandhadhātu jivhadhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññādhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni ekādasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasa dhātuyo pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapā-

<sup>1</sup> S<sup>d</sup>: jaccandhabaddhirānaṃ, which is inconsistent with context.

<sup>2</sup> S<sup>d</sup>: nava āyat°.

tikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhānaṃ uppattikkhaṇe dasa dhātuyo pātubhavanti: rūpadhātu sotadhātu ghānadhātu gandhadhātu jivhādhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññāṇadhātu dhammadhātu.<sup>1</sup> Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparā dasa dhātuyo pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccabadhirānaṃ<sup>2</sup> uppattikkhaṇe dasa dhātuyo pātubhavanti: cakku-dhātu rūpadhātu ghānadhātu gandhadhātu jivhādhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññāṇadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā dasa dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa nava dhātuyo pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabadhirānaṃ uppattikkhaṇe nava dhātuyo pātubhavanti: rūpadhātu ghānadhātu gandhadhātu jivhādhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññāṇadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā nava dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa satta dhātuyo pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ uppattikkhaṇe satta dhātuyo pātubhavanti: rūpadhātu gandhadhātu rasadhātu kāyadhātu phoṭṭhabbadhātu manoviññāṇadhātu dhammadhātu. Kāmadhātuyā uppattikkhaṇe etesaṃ imā satta dhātuyo pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamaṃ ekaṃ saccaṃ pātubhavati?

Dukkhasaccaṃ. Kāmadhātuyā uppattikkhaṇe sabbesaṃ idaṃ ekaṃ saccaṃ pātubhavati.

Kāmadhātuyā uppattikkhaṇe kassa cuddasindriyāni pātubhavanti?

Kāmāvacārānaṃ devānaṃ sahetukānaṃ ñāṇasampayuttānaṃ uppattikkhaṇe cuddasindriyāni pātubhavanti: cak-khundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyind-

<sup>1</sup> S<sup>d</sup> adds manodhātu, making eleven.

<sup>2</sup> S<sup>d</sup>: jaccandhabadhirānaṃ, which is inconsistent with context.

driyaṃ manindriyaṃ<sup>1</sup> itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ<sup>2</sup> somanassindriyaṃ vā upekkhindriyaṃ vā, saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni cuddasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa terasindriyāni pātubhavanti?

Kāmāvacarānaṃ devānaṃ sahetukānaṃ ñānavippayuttānaṃ uppattikkhaṇe terasindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jīvhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ<sup>2</sup> somanassindriyaṃ vā upekkhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni terasindriyāni pātubhavanti?

Paṭhamakappikānaṃ manussānaṃ sahetukānaṃ ñānasam-payuttānaṃ uppattikkhaṇe terasindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jīvhindriyaṃ kāyindriyaṃ manindriyaṃ jīvitindriyaṃ somanassindriyaṃ vā upekkhindriyaṃ vā<sup>3</sup> saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni terasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dvādasindriyāni pātubhavanti?

Paṭhamakappikānaṃ manussānaṃ sahetukānaṃ ñānavip-payuttānaṃ uppattikkhaṇe dvādasindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jīvhindriyaṃ kāyindriyaṃ manindriyaṃ jīvitindriyaṃ somanassindriyaṃ vā upekkhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dvādasindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dasindriyāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñānasam-payuttānaṃ uppattikkhaṇe dasindriyāni pātubhavanti: kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ somanassindriyaṃ vā upekkhindriyaṃ vā saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni dasindriyāni pātubhavanti.

<sup>1</sup> S<sup>d</sup> inserts manindriyaṃ after satindriyaṃ.

<sup>2</sup> S<sup>d</sup> places this throughout before itthindriyaṃ vā.

<sup>3</sup> S<sup>d</sup> here omits vā.



Kāmadhātuyā uppattikkhaṇe kassa navindriyāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñānavippayuttānaṃ uppattikkhaṇe navindriyāni pātubhavanti: kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ somanassindriyaṃ vā upekkhindriyaṃ va, saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni navindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni navindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ paripuṇṇāyatanānaṃ uppattikkhaṇe navindriyāni pātubhavanti: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ upekkhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni navindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa atthindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhānaṃ uppattikkhaṇe atthindriyāni pātubhavanti: sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ upekkhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni atthindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa aparāni atthindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccabaddhirānaṃ<sup>1</sup> uppattikkhaṇe atthindriyānaṃ pātubhavanti: cakkhundriyaṃ ghānindriyaṃ<sup>2</sup> jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jīvitindriyaṃ upekkhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni atthindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa sattindriyāni pātubhavanti?

Opapātikānaṃ petānaṃ opapātikānaṃ asurānaṃ opapātikānaṃ tiracchānagatānaṃ nerayikānaṃ jaccandhabaddhirānaṃ uppattikkhaṇe sattindriyāni pātubhavanti: ghānindriyaṃ

<sup>1</sup> S<sup>d</sup>: jaccandhabaddhirānaṃ, which is inconsistent with context.

<sup>2</sup> S<sup>d</sup> omits.

driyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jivitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni sattindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa pañcindriyāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ ahetukānaṃ tṭhapetvā napaṇṣakānaṃ uppattikkhaṇe pañcindriyāni pātubhavanti : kāyindriyaṃ manindriyaṃ itthindriyaṃ vā purisindriyaṃ vā jivitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni pañcindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa cattārindriyāni pātubhavanti?

Gabbhaseyyakānaṃ sattānaṃ ahetukānaṃ napaṇṣakānaṃ uppattikkhaṇe cattārindriyāni pātubhavanti. Kāyindriyaṃ manindriyaṃ jivitindriyaṃ upekhindriyaṃ. Kāmadhātuyā uppattikkhaṇe etesaṃ imāni cattārindriyāni pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa tayo hetū pātubhavanti?

Kāmāvacarānaṃ devānaṃ paṭhamakappikānaṃ manusānaṃ gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇasampayuttānaṃ uppattikkhaṇe tayo hetū pātubhavanti : alobho vipākaheṭu adoso vipākaheṭu amoho vipākaheṭu. Kāmadhātuyā uppattikkhaṇe etesaṃ ime tayo hetū pātubhavanti.

Kāmadhātuyā uppattikkhaṇe kassa dve hetū pātubhavanti?

Kāmāvacarānaṃ devānaṃ paṭhamakappikānaṃ manusānaṃ gabbhaseyyakānaṃ sattānaṃ sahetukānaṃ ñāṇavippayuttānaṃ uppattikkhaṇe dve hetū pātubhavanti : alobho vipākaheṭu adoso vipākaheṭu. Kāmadhātuyā uppattikkhaṇe etesaṃ ime dve hetū pātubhavanti. Avasesā sattā ahetukā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katame cattāro āhārā pātubhavanti?

Kabaliṃkāro āhāro phassāhāro manosañcetanāhāro viññāṇāhāro. Kāmadhātuyā uppattikkhaṇe sabbesaṃ ime cattāro āhārā pātubhavanti.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamo eko phasso pātubhavati?

Manoviññāṇadhātusamphasso. Kāmadhātuyā uppattikkhaṇe sabbesaṃ ayaṃ eko phasso pātubhavati.

Kāmadhātuyā uppattikkhaṇe sabbesaṃ katamā eka

vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ pātubhavati?

Manoviññāṇadhātu. Kāmadhātuyā uppattikkhaṇe sabbesaṃ idaṃ ekaṃ cittaṃ pātubhavati.

Rūpadhātuyā uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Rūpadhātuyā uppattikkhaṇe ṭhapetvā asaṅkhāsattānaṃ devānaṃ

pañcakkhandhā pātubhavanti

pañcāyatanāni pātubhavanti

pañca dhātuyo pātubhavanti

ekaṃ saccaṃ pātubhavati

dasindriyāni pātubhavanti

tayo hetū pātubhavanti

tayo āhārā pātubhavanti

eko phasso pātubhavati

ekā vedanā . . .

ekā saññā . . .

ekā cetanā . . .

ekaṃ cittaṃ pātubhavati.

Rūpadhātuyā uppattikkhaṇe katame pañcakkhandhā pātubhavanti?

Rūpakkhando vedanākkhando saññākkhando saṅkhārakkhando viññāṇakkhando. Rūpadhātuyā uppattikkhaṇe ime pañcakkhandhā pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamāni pañcāyatanāni pātubhavanti?

Cakkhāyatanāṃ rūpāyatanāṃ sotāyatanāṃ manāyatanāṃ dhammāyatanāṃ. Rūpadhātuyā uppattikkhaṇe imāni pañcāyatanāni pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamā pañca dhātuyo pātubhavanti? Cakkhudhātu rūpadhātu sotadhātu manoviññāṇadhātu dhammadhātu. Rūpadhātuyā uppattikkhaṇe imā pañca dhātuyo pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamaṃ ekaṃ saccaṃ pātubhavati?

Dukkhasaccaṃ. Rūpadhātuyā uppattikkhaṇe idaṃ ekaṃ saccaṃ pātubhavati.

Rūpadhātuyā uppattikkhaṇe katamāni dasindriyāni pātubhavanti?

Cakkhundriyaṃ sotindriyaṃ manindriyaṃ jīvitindriyaṃ somanassindriyaṃ vā<sup>1</sup> upekhindriyaṃ vā saddhindriyaṃ<sup>2</sup>

<sup>1</sup> S<sup>d</sup> omits vā.

<sup>2</sup> S<sup>d</sup> has vā.

viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Rūpadhātuyā uppattikkhaṇe imāni dasindriyāni pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katame tayo hetū pātubhavanti?

Alobho vipākahetu adoso vipākahetu amoho vipākahetu. Rūpadhātuyā uppattikkhaṇe ime tayo hetū pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katame tayo āhārā pātubhavanti?

Phassāhārā manosañcetanāhāro viññāṇāhāro. Rūpadhātuyā uppattikkhaṇe ime tayo āhārā pātubhavanti.

Rūpadhātuyā uppattikkhaṇe katamo eko phasso pātubhavati?

Manoviññāpadhātusamphasso pātubhavati. Rūpadhātuyā uppattikkhaṇe ayaṃ eko phasso pātubhavati.

Rūpadhātuyā uppattikkhaṇe katamā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ pātubhavati?

Manoviññāpadhātu. Rūpadhātuyā uppattikkhaṇe idaṃ ekaṃ cittaṃ pātubhavati.

Asaññasattānaṃ devānaṃ uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Asaññasattānaṃ devānaṃ uppattikkhaṇe eko khandho pātubhavati: rūpakkhando. Dve āyatanāni pātubhavanti: rūpāyatanāṃ dhammāyatanāṃ. Dve dhātuyo pātubhavanti: rūpadhātu dhammadhātu. Ekaṃ saccaṃ pātubhavati: dukkhasaccaṃ. Ekindriyaṃ pātubhavati: rūpajīvitindriyaṃ. Asaññasattā devā ahetukā anāhārā aphassakā avedanakā asaññakā acetanakā acittakā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe kati khandhā pātubhavanti . . . pe . . . kati cittāni pātubhavanti?

Arūpadhātuyā uppattikkhaṇe  
cattāro khandhā pātubhavanti  
dve āyatanāni pātubhavanti  
dve dhātuyo pātubhavanti  
ekaṃ saccaṃ pātubhavati  
atthindriyāni pātubhavanti  
tayo hetū pātubhavanti  
tayo āhārā pātubhavanti  
eko phasso pātubhavati  
ekā vedanā . . .  
ekā saññā . . .

ekā cetanā . . .

ekaṃ cittaṃ pātubhavati.

Arūpadhātuyā uppattikkhaṇe katame cattāro khandhā pātubhavanti?

Vedanākkhandho saññākkhandho saṅkhārakkhandho viññānakkhandho. Arūpadhātuyā uppattikkhaṇe ime cattāro khandhā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamāni dve āyatanāni pātubhavanti?

Manāyatanaṃ dhammāyatanaṃ. Arūpadhātuyā uppattikkhaṇe imāni dve āyatanāni pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamā dve dhātuyo pātubhavanti?

Manoviññānadhātu dhammadhātu. Arūpadhātuyā uppattikkhaṇe imā dve dhātuyo pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamaṃ ekaṃ saccaṃ pātubhavati?

Dukkhasaccaṃ. Arūpadhātuyā uppattikkhaṇe idaṃ ekaṃ saccaṃ pātubhavati.

Arūpadhātuyā uppattikkhaṇe katamāni aṭṭhindriyāni pātubhavanti?

Manindriyaṃ jivitindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Arūpadhātuyā uppattikkhaṇe imāni aṭṭhindriyāni pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katame tayo hetū pātubhavanti?

Alobho vipākahetu adoso vipākahetu amoho vipākahetu. Arūpadhātuyā uppattikkhaṇe ime tayo hetū pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katame tayo āhārā pātubhavanti?

Phassāhāro manosañcetanāhāro viññānāhāro. Arūpadhātuyā uppattikkhaṇe ime tayo āhārā pātubhavanti.

Arūpadhātuyā uppattikkhaṇe katamo eko phasso pātubhavati?

Manoviññānadhātusamphasso. Arūpadhātuyā uppattikkhaṇe ayaṃ eko phasso pātubhavati.

Arūpadhātuyā uppattikkhaṇe katamā ekā vedanā . . . ekā saññā . . . ekā cetanā . . . ekaṃ cittaṃ pātubhavati?

Manoviññānadhātu. Arūpadhātuyā uppattikkhaṇe idaṃ ekaṃ cittaṃ pātubhavati.

Kāmāvacarā dhammā, na kāmāvacarā dhammā; rūpāvacarā dhammā, na rūpāvacarā dhammā; arūpāvacarā dhammā, na arūpāvacarā dhammā; pariyāpannā dhammā, अपरियāpannā dhammā.

Katame dhammā kāmāvacarā?

Heṭṭhato<sup>1</sup> avicinirayaṃ pariyantaṃ karitvā uparito parānimmitavasavattideve<sup>2</sup> anto karitvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā khandhadhātū-āyatanā<sup>3</sup> rūpaṃ<sup>4</sup> vedanā saññā saṃkhārā viññāṇaṃ: ime dhammā kāmāvacarā.

Katame dhammā na kāmāvacarā?

Rūpāvacarā arūpāvacarā अपरियāpannā: ime dhammā na kāmāvacarā.

Katame dhammā rūpāvacarā?

Heṭṭhato brahmalokaṃ pariyantaṃ karitvā uparito akaniṭṭhe deve anto karitvā yaṃ etasmiṃ antare etthāvacarā ettha pariyāpannā samāpannassa vā<sup>5</sup> uppannassa vā ditṭhadhammasukkhavihārissa<sup>6</sup> vā cittacetasikā dhammā: ime dhammā rūpāvacarā.

Katame dhammā na rūpāvacarā?

Kāmāvacarā arūpāvacarā अपरियāpannā: ime dhammā na rūpāvacarā.

Katame dhammā arūpāvacarā?

Heṭṭhato ākāśānācāyatanūpage<sup>7</sup> deve pariyantaṃ karitvā uparito neva-saññā-nāsaññāyatanūpage deve anto karitvā yaṃ etasmiṃ antare etth' āvacarā ettha pariyāpannā samāpannassa vā uppannassa vā ditṭhadhammasukkhavihārissa<sup>8</sup> vā cittacetasikā dhammā: ime dhammā arūpāvacarā.

Katame dhammā na arūpāvacarā?

Kāmāvacarā rūpāvacarā अपरियāpannā: ime dhammā na arūpāvacarā.

Katame dhammā pariyāpannā?

Sāsavaṃ kusalākusalāvyākataṃ dhammā kāmāvacarā rūpāvacarā arūpāvacarā: rūpakkhando vedanākkhandho saññākkhandho saṃkhārakkhandho viññāpakkhandho: ime dhammā pariyāpannā.

Katame dhammā अपरियāpannā?

Maggā ca maggaṃ phalāni ca asaṃkhata ca<sup>9</sup> dhātu: ime dhammā अपरियāpannā.

<sup>1</sup> Dh. S. § 1280 joll.

<sup>2</sup> K: parinimmitavatti.

<sup>3</sup> B: khandhā.

<sup>4</sup> S<sup>d</sup> and B: rūpā.

<sup>5</sup> S<sup>d</sup> omits.

<sup>6</sup> S<sup>d</sup>: ditṭhadhamme sukha<sup>2</sup>.

<sup>7</sup> B: °upage.

<sup>8</sup> So S<sup>d</sup>.

<sup>9</sup> S<sup>d</sup> omits ca.

Devā ti: tayo devā: sammatidevā, uppattidevā, visuddhidevā. Sammatidevā nāma rājāno deviyo kumārā. Uppattidevā nāma cātummahārājike deve upādāya tad-upuri devā. Visuddhidevā nāma arahanto vuccanti.

Dānaṃ datvā sīlaṃ samādiyivā<sup>1</sup> uposathakammaṃ katvā kattha uppajjanti?

Dānaṃ datvā sīlaṃ samādiyivā<sup>1</sup> uposathakammaṃ katvā, appekacce gahapatimahāsālānaṃ saḥavyataṃ uppajjanti,<sup>2</sup> appekacce brāhmaṇamahāsālānaṃ saḥavyataṃ uppajjanti, appekacce khattiyamahāsālānaṃ saḥavyataṃ uppajjanti, appekacce cātummahārājikānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce tāvatiṃsānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce yāmānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce tusitānaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce nimmānaratīnaṃ devānaṃ saḥavyataṃ uppajjanti, appekacce parinammitavasavattīnaṃ devānaṃ<sup>3</sup> saḥavyataṃ uppajjanti.

Manussānaṃ kittakaṃ āyuppaṃānaṃ?

Vassasataṃ appaṇṇaṃ vā bhīyyo vā.

Cātummahārājikānaṃ devānaṃ kittakaṃ āyuppaṃānaṃ?

Yāni mānussakāni<sup>4</sup> paññāsa vassāni cātummahārājikānaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māsenā dvādasamāsiyo<sup>5</sup> saṃvaccharo, tena saṃvaccharena dibbāni pañca vassasatāni cātummahārājikānaṃ devānaṃ āyuppaṃānaṃ.

Manussagaṇanāya<sup>6</sup> kittakaṃ hoti?

Navutivassasatasahassāni.

Tāvatiṃsānaṃ devānaṃ kittakaṃ āyuppaṃānaṃ?

Yāni mānussakaṃ<sup>7</sup> vassasataṃ tāvatiṃsānaṃ devānaṃ eso eko rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbāni vassasahasasāni tāvatiṃsānaṃ devānaṃ āyuppaṃānaṃ.

Manussānaṃ<sup>8</sup> gaṇanāya kittakaṃ hoti?

Tisso ca vassakoṭṭiyo saṭṭhiṃ ca<sup>9</sup> vassasatasahassāni.

Yāmānaṃ devānaṃ kittakaṃ āyuppaṃānaṃ?

Yāni mānussakāni<sup>10</sup> dve vassasatāni yāmānaṃ devānaṃ eso

<sup>1</sup> K: samādayivā.

<sup>2</sup> In B. and K. the order is (1) khattiya . . . (2) brāhmaṇa . . . (3) gahapati . . .

<sup>3</sup> S<sup>d</sup> omits pāranimmita from the compound. K: pari°.

<sup>4</sup> S<sup>d</sup>: mānussānaṃ. K: mānusa°.

<sup>5</sup> S<sup>d</sup>: dvādasasi°.

<sup>6</sup> B. and K: mānussānaṃ.

<sup>7</sup> S<sup>d</sup>: one s.

<sup>8</sup> So S<sup>d</sup>.

<sup>9</sup> B: saṭṭhi ca.

<sup>10</sup> So S<sup>d</sup>.

eko rattindivo, tāya rattiyaṃ tiṇsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dībhāni dve vassasahassāni yāmānaṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Cuddasa ca vassakoṭṭiyo cattārisaṃ ca vassasatasa-hassāni.

Tusitānaṃ<sup>1</sup> devānaṃ kittakaṃ āyuppamāṇaṃ?

Yāni mānussakāni<sup>2</sup> cattāri vassasatāni, tusitānaṃ devānaṃ eso eko rattindivo, tāya rattiyaṃ tiṇsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dībhāni cattāri vassasahassāni tusitānaṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Sattapaññāsa vassakoṭṭiyo saṭṭhiṃ ca vassasatasahassāni.

Nimmānaratīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

Yāni mānussakāni<sup>2</sup> aṭṭha vassasatāni nimmānaratīnaṃ devānaṃ eso eko rattindivo tāya rattiyaṃ tiṇsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dībhāni aṭṭha vassasahassāni nimmānaratīnaṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Dve vassakoṭṭisatāni tisso ca<sup>3</sup> vassakoṭṭiyo cattārisaṃ ca<sup>4</sup> vassasatasahassāni.

Paranimitavasavattīnaṃ devānaṃ kittakaṃ āyuppamāṇaṃ?

Yāni mānussakāni soḷasa vassasatāni paranimitavasavattīnaṃ devānaṃ eso eko rattindivo, tāya rattiyaṃ tiṇsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dībhāni soḷasa vassasahassāni paranimitavasavattīnaṃ devānaṃ āyuppamāṇaṃ.

Manussānaṃ gaṇanāya kittakaṃ hoti?

Nava ca vassakoṭṭisatāni ekavisaṃ ca vassakoṭṭiyo saṭṭhiṃ ca vassasatasahassāni.<sup>5</sup>

Cha ete<sup>6</sup> kāmāvacarā sabbakāmasamiddhino,  
Sabbesaṃ ekasaṃkhāto āyu bhavati kittako?  
Dvādasakoṭṭisatāṃ tesāṃ aṭṭhavisāṃ ca<sup>7</sup> koṭṭiyo  
Paññāsasatasahassāni<sup>8</sup> vassaggena pakāsitā ti.

<sup>1</sup> B : tusitānaṃ.

<sup>2</sup> S<sup>d</sup> and K. have one s.

<sup>3</sup> S<sup>d</sup> : tissa ca. K : tinsaṃ ca.

<sup>4</sup> S<sup>d</sup> : cattārisā vassa°. K : cattāḷisaṃ, and so above.

<sup>5</sup> K. and B. add iti.

<sup>6</sup> K : chappi : cha ete.

<sup>7</sup> S<sup>d</sup> : aṭṭhavisā ca.

<sup>8</sup> S<sup>d</sup> omits °sata°.



Paṭhamaya jhāna<sup>1</sup> parittaya bhāvetvā kattha uppajjanti?

Paṭhamaya jhāna<sup>1</sup> parittaya bhāvetvā brahmapārisajjāna<sup>2</sup> devāna<sup>3</sup> saṁvāyāna<sup>4</sup> uppajjanti.

Tesa<sup>5</sup> kittaka<sup>6</sup> āyuppaṁāna<sup>7</sup>?

Kappa<sup>8</sup>ssa tatiyo bhāgo.<sup>9</sup>

Paṭhamaya jhāna<sup>1</sup> majjhima<sup>2</sup> bhāvetvā kattha uppajjanti?

Paṭhamaya jhāna<sup>1</sup> majjhima<sup>2</sup> bhāvetvā brahmapurohitāna<sup>3</sup> devāna<sup>4</sup> saṁvāyāna<sup>5</sup> uppajjanti.

Tesa<sup>6</sup> kittaka<sup>7</sup> āyuppaṁāna<sup>8</sup>?

Upaddhakappa<sup>9</sup>.

Paṭhamaya jhāna<sup>1</sup> paṇita<sup>2</sup> bhāvetvā kattha uppajjanti?

Paṭhamaya jhāna<sup>1</sup> paṇita<sup>2</sup> bhāvetvā mahābrahmāna<sup>3</sup> devāna<sup>4</sup> saṁvāyāna<sup>5</sup> uppajjanti.

Tesa<sup>6</sup> kittaka<sup>7</sup> āyuppaṁāna<sup>8</sup>?

Kappa<sup>9</sup>.

Dutiya<sup>1</sup> jhāna<sup>2</sup> parittaya bhāvetvā kattha uppajjanti?

Dutiya<sup>1</sup> jhāna<sup>2</sup> parittaya bhāvetvā parittābhāna<sup>3</sup> devāna<sup>4</sup> saṁvāyāna<sup>5</sup> uppajjanti.

Tesa<sup>6</sup> kittaka<sup>7</sup> āyuppaṁāna<sup>8</sup>?

Dve kappa<sup>9</sup>.

Dutiya<sup>1</sup> jhāna<sup>2</sup> majjhima<sup>3</sup> bhāvetvā kattha uppajjanti?

Dutiya<sup>1</sup> jhāna<sup>2</sup> majjhima<sup>3</sup> bhāvetvā appamāṇabhāna<sup>4</sup> devāna<sup>5</sup> saṁvāyāna<sup>6</sup> uppajjanti.

Tesa<sup>7</sup> kittaka<sup>8</sup> āyuppaṁāna<sup>9</sup>?

Cattāro kappa<sup>10</sup>.

Dutiya<sup>1</sup> jhāna<sup>2</sup> paṇita<sup>3</sup> bhāvetvā kattha uppajjanti?

Dutiya<sup>1</sup> jhāna<sup>2</sup> paṇita<sup>3</sup> bhāvetvā abhassarāna<sup>4</sup> devāna<sup>5</sup> saṁvāyāna<sup>6</sup> uppajjanti.

Tesa<sup>7</sup> kittaka<sup>8</sup> āyuppaṁāna<sup>9</sup>?

Atha kappa<sup>10</sup>.

Tatiya<sup>1</sup> jhāna<sup>2</sup> parittaya bhāvetvā kattha uppajjanti?

Tatiya<sup>1</sup> jhāna<sup>2</sup> parittaya bhāvetvā parittasubhāna<sup>3</sup> devāna<sup>4</sup> saṁvāyāna<sup>5</sup> uppajjanti.

Tesa<sup>6</sup> kittaka<sup>7</sup> āyuppaṁāna<sup>8</sup>?

Solasa kappa<sup>9</sup>.

Tatiya<sup>1</sup> jhāna<sup>2</sup> majjhima<sup>3</sup> bhāvetvā kattha uppajjanti?

Tatiya<sup>1</sup> jhāna<sup>2</sup> majjhima<sup>3</sup> bhāvetvā appamāṇasubhāna<sup>4</sup> devāna<sup>5</sup> saṁvāyāna<sup>6</sup> uppajjanti.

<sup>1</sup> S<sup>d</sup>: paṭhamajjhāna<sup>1</sup>. <sup>2</sup> K: tatiyo (catuttho?).

<sup>3</sup> So S<sup>d</sup>.

<sup>4</sup> S<sup>d</sup>: °porohitāna<sup>2</sup>.

<sup>5</sup> K: eko kappa<sup>3</sup>.

Tesaṃ kittakaṃ āyuppaṃāṇaṃ ?

Dvattiṃsa<sup>1</sup> kappā.

Tatiyaṃ jhānaṃ paṇitaṃ bhāvetvā kattha uppajjanti ?

Tatiyaṃ jhānaṃ paṇitaṃ bhāvetvā subhakinnaṇaṃ<sup>2</sup> devānaṃ saṃvāyatanāṃ uppajjanti.

Tesaṃ kittakaṃ āyuppaṃāṇaṃ ?

Catusaṭṭhi kappā.

Catutthaṃ jhānaṃ bhāvetvā, ārammaṇanānattatā manasikāranānattatā chandanānattatā paṇidhinānattatā adhimokkhanānattatā abhinihāranānattatā<sup>3</sup> paññānānattatā appekacce asaṇṇasattānaṃ devānaṃ saṃvāyatanāṃ uppajjanti, appekacce vehapphalānaṃ devānaṃ saṃvāyatanāṃ uppajjanti, appekacce avihānaṃ devānaṃ saṃvāyatanāṃ uppajjanti, appekacce atappānaṃ devānaṃ saṃvāyatanāṃ uppajjanti, appekacce sudassānaṃ devānaṃ saṃvāyatanāṃ uppajjanti, appekacce sudassīnaṃ devānaṃ saṃvāyatanāṃ uppajjanti, appekacce akanitthaṇaṃ devānaṃ saṃvāyatanāṃ uppajjanti, appekacce ākāsaṇācāyatanūpagānaṃ devānaṃ saṃvāyatanāṃ uppajjanti, appekacce viññāṇācāyatanūpagānaṃ devānaṃ saṃvāyatanāṃ uppajjanti, appekacce ākiṇcaṇṇāyatanūpagānaṃ devānaṃ saṃvāyatanāṃ uppajjanti, appekacce neva-saṇṇānāsaṇṇāyatanūpagānaṃ devānaṃ saṃvāyatanāṃ uppajjanti.

Asaṇṇasattānaṃ ca vehapphalānaṃ ca devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Pañca kappasatāni.

Avihānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Kappasahassaṃ.

Atappānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Dve kappasahassāni.

Sudassānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Cattāri kappasahassāni.

Sudassīnaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Attha kappasahassāni.

Akanitthaṇaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Soḷasa kappasahassāni.

Ākāsaṇācāyatanūpagānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Viṣati kappasahassāni.

Viññāṇācāyatanūpagānaṃ devānaṃ kittakaṃ āyuppaṃāṇaṃ ?

Cattārīsa<sup>4</sup> kappasahassāni.

<sup>1</sup> B : bātiṃsa.

<sup>3</sup> Sd omits.

<sup>2</sup> Sd : subhakinnānaṃ.

<sup>4</sup> K : cattālīsa.

Ākiñciññāyatanūpagāṇaṇ devāṇaṇ kittakaṇ āyuppa-  
māṇaṇ ?

Saṭṭhi kappasahassāni.

Neva-sañña-nāsaññāyatanūpagāṇaṇ devāṇaṇ kittakaṇ  
āyuppamāṇaṇ ?

Caturāsīti kappasahassāni.

Ukkhittā puññatejēna kāmarūpagatī<sup>1</sup> gatā

Bhavaggatam pi<sup>2</sup> sampattā puna gacchanti duggatiṇ

Tāva-dighāyukā sattā cāvanti āyusaṇkhaṇyā.

Natthi koci bhavo nicco : iti vuttaṇ Mahesinā.

Tasmā hi dhīrā nipakā nipuṇā atthacintakā.

Jarāmarāṇamokkhāya bhaventi maggam uttamaṇ,

Bhāvayitvā sucimaggaṇ nibbānogaḍḍhagāmināṇ,

Sabbāsava pariññāya parinibbanti anāsava tī.

Pañcannaṇ khandhāṇaṇ<sup>3</sup> kati abhiññeyyā, kati pariñ-  
ñeyyā, kati pahātabbā, kati bhāvetabbā, kati sacchikā-  
tabbā, kati na pahātabbā, na bhāvetabbā, na sacchikā-  
tabbā . . . pe . . . sattannaṇ cittāṇaṇ kati abhiñ-  
ñeyyā, kati pariññeyyā, kati pahātabbā, kati bhāvetabbā,  
kati sacchikātabbā, kati na pahātabbā na bhāvetabbā na  
sacchikātabbā ?

Rūpakkhandho abhiññeyyo pariññeyyo na pahātabbo  
na bhāvetabbo na sacchikātabbo. Cattāro khandhā  
abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā  
siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā siyā  
na sacchikātabbā.

Dasāyatanā abhiññeyyā pariññeyyā na pahātabbā na  
bhāvetabbā na sacchikātabbā. Dve āyatanā abhiññeyyā  
pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchi-  
kātabbā siyā na pahātabbā na bhāvetabbā na sacchi-  
kātabbā.

Solasa dhātuyo abhiññeyyā pariññeyyā na pahātabbā  
na bhāvetabbā na sacchikātabbā. Dve dhātuyo abhiñ-  
ñeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā  
sacchikātabbā siyā na pahātabbā na bhāvetabbā na  
sacchikātabbā.

Samudayasaccaṇ abhiññeyyaṇ pariññeyyaṇ pahātabbaṇ  
na bhāvetabbāṇ na sacchikātabbaṇ. Maggasaccaṇ abhiñ-  
ñeyyaṇ pariññeyyaṇ na pahātabbaṇ<sup>4</sup> bhāvetabbāṇ na

<sup>1</sup> B. and K : kāmarūpagatiṇ.

<sup>2</sup> K : vā pi. B : °gataṇ.

<sup>3</sup> S<sup>d</sup> : pañcakhandhāṇaṇ.

<sup>4</sup> S<sup>d</sup> inserts na.

sacchikātabbaṃ. Nirodhasaccaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ sacchikātabbaṃ. Duk-khasaccaṃ abhiññeyyaṃ pariññeyyaṃ siyā pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ siyā na pahātabbaṃ.

Navindriyā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Domanassindriyaṃ abhiññeyyaṃ pariññeyyaṃ pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ. Anaññātāññassāmītindriyaṃ<sup>1</sup> abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ na sacchikātabbaṃ. Aññindriyaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ siyā bhāvetabbaṃ siyā<sup>2</sup> sacchikātabbaṃ. Aññātāvindriyaṃ abhiññeyyaṃ pariññeyyaṃ na pahātabbaṃ na bhāvetabbaṃ sacchikātabbaṃ. Tīṇindriyā<sup>3</sup> abhiññeyyā pariññeyyā na pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na bhāvetabbā<sup>4</sup> na sacchikātabbā. Cha indriyā<sup>5</sup> abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Tayo akusalahetū abhiññeyyā pariññeyyā pahātabbā na bhāvetabbā na sacchikātabbā. Tayo kusalahetū abhiññeyyā pariññeyyā na pahātabbā siyā bhāvetabbā<sup>6</sup> na sacchikātabbā siyā na bhāvetabbā. Tayo avyākatahetū abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā siyā sacchikātabbā siyā na sacchikātabba.

Kabaliṅkāro āhāro abhiññeyyo pariññeyyo na pahātabbo na<sup>7</sup> bhāvetabbo na sacchikātabbo. Tayo āhārā abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchikātabbā siyā na pahātabbā na bhāvetabbā na sacchikātabbā.

Cha phassā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññāṇadhātusamphasso abhiññeyyo pariññeyyo siyā pahātabbo siyā bhāvetabbā siyā sacchikātabbo siyā na pahātabbo na bhāvetabbo na sacchikātabbo.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā abhiññeyyā pariññeyyā na pahātabbā na bhāvetabbā na sacchikātabbā. Manoviññāṇadhātu abhiññeyyā pariññeyyā siyā pahātabbā siyā bhāvetabbā siyā sacchi-

<sup>1</sup> K : anaññat°.

<sup>3</sup> S<sup>d</sup> : °indriyāni.

<sup>5</sup> So S<sup>d</sup>.

<sup>7</sup> S<sup>d</sup> omits na.

<sup>2</sup> S<sup>d</sup> inserts na.

<sup>4</sup> S<sup>d</sup> inserts siyā.

<sup>6</sup> S<sup>d</sup> inserts siyā.



Dukkhasaccaṃ siyā sārammaṇārammaṇaṃ siyā anārammaṇārammaṇaṃ siyā anārammaṇaṃ.

Sattindriyā anārammaṇā. Pañcendriyā anārammaṇārammaṇā. Navindriyā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā. Jivitindriyaṃ siyā sārammaṇārammaṇaṃ siyā anārammaṇārammaṇaṃ siyā anārammaṇaṃ.

Nava hetū siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Kabaliṅkāro āhāro anārammaṇo. Tayo āhārā siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Cha phassā anārammaṇārammaṇā. Manoviññānādhātusamphasso siyā sārammaṇārammaṇo siyā anārammaṇārammaṇo.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittaṃ anārammaṇārammaṇā. Manoviññānādhātu siyā sārammaṇārammaṇā siyā anārammaṇārammaṇā.

Pañcannaṃ khandhānaṃ kati diṭṭhā, kati sutā, kati mutā, kati viññātā; kati na diṭṭhā na sutā na mutā na viññātā . . . pe . . . sattannaṃ cittaṇaṃ kati diṭṭhā, kati sutā, kati mutā, kati viññātā; kati na diṭṭhā na sutā na mutā na viññātā?

Rūpakkhando siyā diṭṭho siyā suto siyā muto siyā viññāto<sup>1</sup> siyā na diṭṭho na suto na muto na viññāto. Cattāro khandhā na diṭṭhā na sutā na mutā viññātā.

Rūpāyatanaṃ diṭṭhaṃ na sutaṃ na mutaṃ na viññātaṃ. Saddāyatanaṃ na diṭṭhaṃ sutaṃ na mutaṃ viññātaṃ. Gandhāyatanaṃ . . . rasāyatanaṃ . . . phoṭṭhabbāyatanaṃ na diṭṭhaṃ na sutaṃ mutaṃ viññātaṃ. Sattāyatanaṃ na diṭṭhā na sutā na mutā viññātā.

Rūpadhātu diṭṭhā na sutā na mutā viññātā. Saddadhātu na diṭṭhā sutā na mutā viññātā. Gandhadhātu . . . rasadhātu . . . phoṭṭhabbadhātu na diṭṭhā na sutā mutā viññātā. Terasa dhātuyo na diṭṭhā na sutā na mutā viññātā.

Tiṇi saccāni<sup>2</sup> na diṭṭhā na sutā na mutā viññātā. Dukkhasaccaṃ siyā diṭṭhaṃ siyā sutaṃ siyā mutaṃ siyā na diṭṭhaṃ na sutaṃ na mutaṃ viññātaṃ.

Bāvisatindriyā na diṭṭhā na sutā na mutā viññātā.

Nava hetū na diṭṭhā na sutā na mutā viññātā.

Cattāro āhārā na diṭṭhā na sutā na mutā viññātā.

<sup>1</sup> K. omits siyā viññāto.

<sup>2</sup> K. corrects its text to saccā.

Satta phassā na diṭṭhā na sutā na mutā viññātā.

Satta vedanā . . . satta saññā . . . satta cetanā . . .  
satta cittā na diṭṭhā na sutā na mutā viññātā.

Pañcannaṇ khandhānaṇ kati kusalā, kati akusalā, kati avyākata; . . . pe . . . sattannaṇ cittaṇaṇ kati kusalā, kati akusalā, kati avyākata?

Rūpakkhandho avyākato. Cattāro khandhā siyā kusalā siyā akusalā siyā avyākata.

Dasāyatanā avyākata. Dve āyatanā siyā kusalā siyā akusalā siyā avyākata.

Soḷasa dhātuyo avyākata. Dve dhātuyo siyā kusalā siyā akusalā siyā avyākata.

Samudayasaccaṇ akusalaṇ. Maggasaccaṇ kusalaṇ. Nirodhasaccaṇ avyākataṇ. Dukkhasaccaṇ siyā kusalaṇ siyā akusalaṇ siyā avyākataṇ.

Dasindriyā avyākata. Domanassindriyaṇ akusalaṇ. Anaññātāññassāmītindriyaṇ<sup>1</sup> kusalaṇ. Cattārindriyā<sup>2</sup> siyā kusalā siyā avyākata. Cha indriyā siyā kusalā siyā akusalā siyā avyākata.

Tayo akusalahetū akusalā. Tayo kusalahetū kusalā. Tayo avyākatahetū avyākata.

Kabalīṅkāro āhāro avyākato. Tayo āhārā siyā kusalā siyā akusalā siyā avyākata.

Cha phassā avyākata. Manoviññāṇadhātusamphasso siyā kusalo siyā akusalo siyā avyākato.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha citta avyākata. Manoviññāṇadhātu siyā kusalā siyā akusalā siyā avyākata.

Pañcannaṇ khandhānaṇ kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā . . . pe . . . sattannaṇ cittaṇaṇ kati sukhāya vedanāya sampayuttā, kati dukkhāya vedanāya sampayuttā, kati adukkhamasukhāya vedanāya sampayuttā?

Dve khandhā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Tayo khandhā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā<sup>3</sup> siyā adukkhamasukhāya vedanāya sampayuttā.

<sup>1</sup> K : anaññat°.

<sup>2</sup> S<sup>d</sup> : °indriyāni.

<sup>3</sup> S<sup>d</sup> omits this second alternative.

Dasāyatanā na vattaḃbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Manāyatanāṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttan siyā na vattaḃbaṃ sukhāya vedanāya sampayuttaṃ ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dasa dhātuyo na vattaḃbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi. Pañca dhātuyo adukkhamasukhāya vedanāya sampayuttā. Kāyaviññānadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññānadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Dhammadhātu<sup>1</sup> siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā siyā na vattaḃbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Dve saccā<sup>2</sup> siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Nirodhasaccaṃ na vattaḃbaṃ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi. Dukkhasaccaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā sukhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ siyā na vattaḃbā sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Dvādasindriyā na vattaḃbā sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi. Cha indriyā siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Tiṇindriyā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya

<sup>1</sup> S<sup>d</sup> omits from dhammadhātu to siyā na vattaḃba exclusive.

<sup>2</sup> S<sup>d</sup>: saccāni.



sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Jīvitindriyaṃ siyā sukhāya vedanāya sampayuttaṃ siyā dukkhāya vedanāya sampayuttaṃ siyā adukkhamasukhāya vedanāya sampayuttaṃ siyā na vattabbaṃ sukhāya vedanāya sampayuttan ti pi dukkhāya vedanāya sampayuttan ti pi adukkhamasukhāya vedanāya sampayuttan ti pi.

Doso akusalahetu dukkhāya vedanāya sampayutto. Satta hetū siyā sukhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā. Moho akusalahetu siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto siyā adukkhamasukhāya vedanāya sampayutto.

Kabaliṅkāro āhāro na vattabbo sukhāya vedanāya sampayutto ti pi dukkhāya vedanāya sampayutto ti pi adukkhamasukhāya vedanāya sampayutto ti pi. Tayo āhārā siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Pañca phassā adukkhamasukhāya vedanāya sampayuttā. Kāyasamphasso<sup>1</sup> siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto. Manoviññāṇadhātusamphasso siyā sukhāya vedanāya sampayutto siyā dukkhāya vedanāya sampayutto siyā adukkhamasukhāya vedanāya sampayutto.

Satta vedanā na vattabbā sukhāya vedanāya sampayuttā ti pi dukkhāya vedanāya sampayuttā ti pi adukkhamasukhāya vedanāya sampayuttā ti pi.

Pañca saññā . . . pañca cetanā . . . pañca cittā adukkhamasukhāya vedanāya sampayuttā. Kāyaviññānaṃ<sup>2</sup> siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā. Manoviññāṇadhātu siyā sukhāya vedanāya sampayuttā siyā dukkhāya vedanāya sampayuttā siyā adukkhamasukhāya vedanāya sampayuttā.

Pañcannaṃ khandhānaṃ kati vipākā, kati vipākadhammadhammā, kati neva-vipāka-na-vipākadhammadhammā . . . pe . . . sattannaṃ cittānaṃ kati vipākā, kati vipākadhammadhammā, kati neva-vipāka-na-vipākadhammadhammā?

Rupakkhandho neva-vipāka-na-vipākadhammadhammo. Cattāro kandhā siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-na-vipākadhammadhammā.

<sup>1</sup> Sd : kāyaviññāṇadhātusamphasso.

<sup>2</sup> Sd : °viññāṇadhātu.

Dasāyatanaṃ neva - vipāka - na - vipākadhammadhammā.  
Dve āyatana<sup>1</sup> siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.

Dasa dhātuyo neva-vipāka-na-vipākadhammadhammā.  
Pañca dhātuyo vipākā. Manodhātu siyā vipākā siyā  
neva - vipāka - na - vipākadhammadhammā. Dve dhātuyo  
siyā vipākā siyā vipākadhammadhammā siyā neva-vipāka-  
na-vipākadhammadhammā.

Dve saccāni vipākadhammadhammā. Nirodhasaccaṃ  
neva - vipāka - na - vipākadhammadhammā. Dukkhasaccaṃ  
siyā vipākaṃ siyā vipākadhammadhammā siyā neva-  
vipāka-na-vipākadhammadhammā.

Sattindriyā neva - vipāka - na - vipākadhammadhammā.  
Tīṇindriyā<sup>2</sup> vipākā. Dve indriyā<sup>3</sup> vipākadhammadhammā.  
Aññindriyaṃ siyā vipākaṃ siyā vipākadhammadhammā.  
Navindriyā siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.

Cha hetū vipākadhammadhammā. Tayo avyākatahetū  
siyā vipākā siyā neva-vipāka-na-vipākadhammadhammā.

Kabaḷiṅkāro āhāro neva - vipāka - na - vipākadhamma-  
dhammo. Tayo āhārā siyā vipākā siyā vipākadhamma-  
dhammā siyā neva-vipāka-na-vipākadhammadhammā.

Pañca phassā vipākā. Manodhātusamphasso siyā  
vipāko siyā neva - vipāka - na - vipākadhammadhammo.  
Manoviññānadhātusamphasso siyā vipāko siyā vipāka-  
dhammadhammo siyā neva - vipāka - na - vipākadhamma-  
dhammo.

Pañca vedanā . . . pañca saññā . . . pañca cetanā  
. . . pañca cittā vipākā. Manodhātu siyā vipākā siyā  
neva - vipāka - na - vipākadhammadhammā. Manoviññā-  
nadhātu siyā vipākā siyā vipākadhammadhammā siyā  
neva-vipāka-na-vipākadhammadhammā.<sup>4</sup>

Pañcannaṃ khandhānaṃ kati upādiṇṇupādāniyā, kati  
anupādiṇṇupādāniyā,<sup>5</sup> kati anupādiṇṇa-anupādāniyā . . .  
pe . . . sattannaṃ cittānaṃ kati upādiṇṇupādāniyā, kati  
anupādiṇṇupādāniyā, kati anupādiṇṇa-anupādāniyā.

Rūpakkhandho siyā upādiṇṇupādāniyo siyā anupādiṇṇ-  
upādāniyo. Cattāro khandhā siyā upādiṇṇupādāniyā siyā  
anupādiṇṇupādāniyā siyā anupādiṇṇa-anupādāniyā.

<sup>1</sup> S<sup>d</sup>: dvāyat°.

<sup>2</sup> So both K. and S<sup>d</sup>.

<sup>3</sup> B. and K: dvindriyā. <sup>4</sup> Dh. S. §§ 990-2; cf. §§ 653-6.

<sup>5</sup> S<sup>d</sup> places its . . . pe . . . here.

Pañcāyatanaṃ upādinṇupādāniyā. Saddāyatanaṃ anupādinṇupādāniyaṃ. Cattārayatanā siyā upādinṇupādāniyā siyā anupādinṇupādāniyā. Dve āyatana<sup>1</sup> siyā upādinṇupādāniyā siyā anupādinṇupādāniyā siyā anupādinṇa-anupādāniyā.

Dasa dhātuyo upādinṇupādāniyā. Saddadhātu anupādinṇupādāniyā. Pañca dhātuyo upādinṇupādāniyā siyā anupādinṇupādāniyā. Dve dhātuyo siyā upādinṇupādāniyā siyā anupādinṇupādāniyā siyā anupādinṇa-anupādāniyā.

Samudayasaccaṃ anupādinṇupādāniyaṃ. Dve saccaṃ anupādinṇa-anupādāniyā. Dukkhasaccaṃ siyā upādinṇupādāniyaṃ siyā anupādinṇupādāniyaṃ.

Navindriyā upādinṇupādāniyā. Domanassindriyaṃ anupādinṇupādāniyaṃ. Tiṇindriyā anupādinṇa-anupādāniyā. Navindriyā siyā upādinṇupādāniyā siyā anupādinṇupādāniyā siyā anupādinṇa-anupādāniyā.

Tayo akusalahetū anupādinṇupādāniyā. Tayo kusalahetū siyā anupādinṇupādāniyā siyā anupādinṇa-anupādāniyā. Tayo avyākatahetū siyā upādinṇupādāniyā siyā anupādinṇupādāniyā siyā anupādinṇa-anupādāniyā.

Tayo āhārā siyā upādinṇupādāniyā siyā anupādinṇupādāniyo. Tayo āhārā siyā upādinṇupādāniyā siyā anupādinṇupādāniyā siyā anupādinṇa-anupādāniyā.

Pañca phassā upādinṇupādāniyā. Manodhātusamphasso siyā upādinṇupādāniyo siyā anupādinṇupādāniyo. Manoviññāṇadhātusamphasso siyā upādinṇupādāniyo siyā anupādinṇupādāniyo siyā anupādinṇa-anupādāniyo.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca cittaṃ upādinṇupādāniyā. Manodhātu siyā upādinṇupādāniyā siyā anupādinṇupādāniyā. Manoviññāṇadhātu siyā upādinṇupādāniyā siyā anupādinṇupādāniyā siyā anupādinṇa-anupādāniyā.

Pañcannaṃ khandhānaṃ kati savitakka-savicārā, kati avitakkavicāramattā, kati avitakka-avicārā . . . pe . . . sattannaṃ cittaṇaṃ kati savitakka-savicārā, kati avitakkavicāramattā, kati avitakka-avicārā?

Rūpakkhando avitakka-avicāro. Tayo khandhā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā. Saṅkhārakkhandho siyā savitakka-savicāro siyā avitakkavicāramatto siyā avitakka-avicāro siyā na vattabbo

<sup>1</sup> Sd: dvāyatanaṇi.

savitakkā-savicāro ti pi avitakkavicāramatto ti pi avitakka-avicāro ti pi.

Dasāyatanaṃ avitakka-avicārā. Manāyatanaṃ siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ. Dhammāyatanaṃ siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ siyā na vattabbaṃ savitakka-savicāraṃ ti pi avitakkavicāramattaṃ ti pi avitakka-avicāraṃ ti pi.

Pañnarasa dhātuyo avitakka-avicārā. Manodhātu savitakka-savicārā. Manoviññānadhātu siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā. Dhammadhātu siyā savitakka-savicārā siyā avitakka-avicāramattā siyā avitakka-avicārā siyā na vattabbaṃ savitakka-savicārā ti pi avitakkavicāramattā ti pi<sup>1</sup> avitakka-avicārā ti pi.

Samudayasaccaṃ savitakka-savicāraṃ. Nirodhasaccaṃ avitakka-avicāraṃ. Maggasaccaṃ siyā savitakka-savicāraṃ siyā avitakkavicāramattaṃ siyā avitakka-avicāraṃ. Dukkhasaccaṃ siyā na vattabbaṃ savitakka-savicāraṃ ti pi avitakkavicāramattaṃ ti pi avitakka-avicāraṃ ti pi.

Navindriyā avitakka-avicārā. Domanassindriyaṃ savitakka-savicāraṃ. Upekhindriyaṃ siyā savitakka-savicāraṃ siyā avitakka-avicāraṃ. Ekādasindriyā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Tayo akusalahetū savitakka-savicārā. Cha hetū siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Kabalīṅkāro āhāro avitakka-avicāro. Tayo āhārā siyā savitakka-savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Pañca phassā avitakka-avicārā. Manodhātusamphasso savitakka - savicāro. Manoviññānadhātusamphasso siyā savitakka-savicāro siyā avitakkavicāramatto siyā avitakka-avicāro.

Pañca vedanā . . . pañca saññā . . . pañca cetanā . . . pañca cittā avitakka - avicārā. Manodhātu savitakka-savicārā. Manoviññānadhātu siyā savitakka - savicārā siyā avitakkavicāramattā siyā avitakka-avicārā.

Pañcannaṃ khandhānaṃ kati rūpā, kati arūpā . . . pe . . . sattannaṃ cittānaṃ kati rūpā, kati arūpā ?

Rūpakkhando rūpaṃ. Cattāro khandhā arūpā.

<sup>1</sup> S<sup>d</sup> omits this second alternative.

Dasāyatanā rūpā. Manāyatanāṇ arūpaṇ. Dhammāyatanāṇ siyā rūpaṇ siyā arūpaṇ.

Dasa dhātuyo rūpā. Satta dhātuyo arūpā. Dhamma-dhātu siyā rūpā siyā arūpā.<sup>1</sup>

Tiṇi saccā arūpā. Dukkhasaccaṇ siyā rūpaṇ siyā arūpaṇ.

Sattindriyā rūpā. Cuddasindriyā arūpā. Jīvitindriyaṇ siyā rūpaṇ siyā arūpaṇ.

Nava hetū arūpā.

Kabaḷiṅkāro āhāro rūpaṇ. Tayo āhārā arūpā.

Satta phassā arūpā.

Satta vedanā . . . satta saññā . . . satta cetanā . . . satta cittā arūpā.

Pañcannaṇ khandhānaṇ kati lokiya, kati lokuttarā . . . pe . . . sattannaṇ cittaṇaṇ kati lokiya, kati lokuttarā?

Rūpakkhando lokiyo. Cattāro khandhā siyā lokiya siyā lokuttarā.

Dasāyatanā lokiya. Dve āyatanā<sup>2</sup> siyā lokiya siyā lokuttarā.

Solasa dhātuyo lokiya. Dve dhātuyo siyā lokiya siyā lokuttarā.

Dve saccā lokiya. Dve saccā lokuttarā.

Dasindriyā lokiya. Tīṇindriyā lokuttarā. Navindriyā siyā lokiya siyā lokuttarā.

Tayo akusalahetū lokiya. Cha hetū siyā lokiya siyā lokuttarā.

Kabaḷiṅkāro āhāro lokiyo. Tayo āhārā siyā lokiya siyā lokuttarā.

Cha phassa lokiya. Manoviññāṇadhātusamphasso siyā lokiyo siyā lokuttaro.

Cha vedanā . . . cha saññā . . . cha cetanā . . . cha cittā lokiya. Manoviññāṇadhātu siyā lokiya siyā lokuttarā.<sup>3</sup>

Abhiññā dve<sup>4</sup> ārammaṇā diṭṭhā kusalavedanā Vipākā ca upādiṇṇā vitakkarūpena<sup>5</sup> lokiya ti.

DHAMMAHADAYAVIBHAṆGO SAMATTO.<sup>6</sup>

VIBHAṆGAPPAKARAṆAṆ NITṬHITAṆ.

<sup>1</sup> K. has rūpaṇ, arūpaṇ.

<sup>2</sup> S<sup>d</sup>: dvāyat<sup>o</sup>.

<sup>3</sup> K. adds ti.

<sup>4</sup> S<sup>d</sup> omits dve.

<sup>5</sup> K: takka<sup>o</sup>.

<sup>6</sup> S<sup>d</sup> omits samatto, but adds a brief metrical summary.

## APPENDIX

PASSAGES in the successive Suttantabhājanīyāni quoted or compiled from the Sutta Piṭaka :

- Khandhavibhaṅga, pp. 1, 3, 5, 7, 9 :—M. iii, 16; S. iii, 47-48; *cf.* ii, 125, 252, 253; iii, 136, 224; iv, 382. *For cattāro ca mahābhūtā, &c.* (p. 1), *v.* M. i, 53, 185. The detailed catechism belongs more to Abhidhamma, *cf.* Dh. S., pp. 187, 148.
- Āyatanavibhaṅga, p. 70 :—M. iii, 217-18; 278 *fol.*; S. iv, 1 *fol.*
- Dhātuvibhaṅga, pp. 82-85 :—M. i, 185 *fol.*; 421 *fol.*  
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- Paccayākāravibhaṅga, p. 135 :—D. ii, 56; M. i, 263; S. ii, 2-4 (*note the absence of abhisajjhārā*).
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- Paṭisambhidāvivhaṅga, p. 293 :—? *cf.* Khp. 2; A. ii, 160.

*It is not claimed that any of these groups of references is exhaustive. Two of the citations are from the Vinaya Piṭaka.*



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- Muggasūpatā, or °suppatā, °supyatā, 246, 352; (*Cf.* 'Questions of Milinda,' ii., 287).
- Muta, 14, 429-30.
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- Mokha, 426.
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- Vicāra (rūpa°) 103; (sa°) 12 *and passim* (sa° pīti) 228; (sa° paññā) 323. *See also under Vitakka.*  
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*fol.*; (a<sup>o</sup>) 367.

## CORRIGENDA

[*THE errors indicated in the first four sections below are so obvious that the reader will have rectified them as he read without consulting this list. Pilloried they must be none the less by way of apology, but it was held sufficient to present them in groups. Those in the last section are also mostly very obvious, but their faultiness calls for somewhat more distinct specification.*]

*False Quantity in a, ā, i, ī, u, ū.*

*Page 3, l. 14 (abbhattaṅgatā); 5, l. 6 from foot (saññā); 9, l. 9 (adukkhamasukhāya); 10, l. 7 from foot (viññāṇaṇaṇa); 11 (daṭṭhabbaṇa); 35 (pahātabbahetuko); 45 (akusalo); 66, ll. 21 and 2 from foot (cattāro); 75, l. 17 (hetu); 78, l. 4 from foot (parāmaṭṭhañ); 83, l. 7 from foot (sey-yathidaṇa); 87, l. 13 (mahābhūtāṇa); 88 (jivhāviññāṇaṇa); 89 (vedanākkhandho); 91, l. 3 (vipāka-); 92 (appamānārammaṇā); 92, l. 22, 93, l. 5 from foot (siyā); 94, l. 16 (-payutta-anāsavā); 94, l. 25 (saṇḍojaniyā); 96, l. 14 (upādā); 96, l. 23 (kilesavippayuttā); 96, l. 33 (kilesā); 96, l. 36, and 97, l. 38 (siyā); 102, l. 6 from foot (esā); 105 (pāripūriyā); 105 (vitakkavicārāṇaṇa); 107 (taṇhā); 111, l. 2 (avasesā); 111, l. 14 from foot (dukkhani-); 112 (pattiya); 117, last line (nīvaranasampayuttaṇa); 119, l. 6 (siyā); 120, l. 2 (upādā-); 125, l. 6 (anaññātanassāmitindriyaṇa); 133, last line (apariyāpannā); 138 (paridevitattaṇa); 145, l. 5 (Yā); 157, l. 9 from foot (cattāro); 163, l. 4 (-paccayā); 167, l. 2 (cetosaṃphassaṇa); 169 (jāti); 171 (-kavicārāṇaṇa); 171 (jhāṇaṇa); 172 (kusalamūlā); 173 (mano); 174 (chaṭṭhāyatanaṇetuko); 180 (vipākaṇa . . . sotaviññāṇaṇa); 181 (yaṇa yaṇa vā, also title: -saṅkhāramūlakāṇa); 182, n. 1 (Kāmaṇvacara . . .); 183 (vitakkavicārāṇaṇa); 184, n. 2 (Aṇyākata-); 194 (nahārū); 199 (santaṇa); 199, n. 4 (°pāripūri); 200, l. 9 (bhāvaṇa-pāripūri); 200, ll. 21, 22 (ca); 201, l. 15 (taṇa); 211, l. 8*

from foot (sammāvāyāmo); 214, l. 3 (paggaṇhātīti); 214, l. 17 (jhānaṇ); 215 (Niyyānikā); 222 (bhāvetīti); 223, l. 7 (ca); 225, l. 12 (āsavā); 226 (title: iddhipāda . . .); 229 (kāmehi); 236 (-ājivo); 238 (sammāvāyāmo); 253 (tajjā . . . tajjā); 256 (viññāṇadhātu); 266 (pītiyā); 268, l. 1 (eva); 271 (-vip̐payutta-anāsavā); 272 (tathā); 274 (tattha); 276 (viññāṇadhātu and sampayuttaṇ); 277 (mettāyitattaṇ); 279, 280, n. (vitakkavicārāṇaṇ); 285 (pāṇātipātā); 287, l. 1 (nāṇasampayuttaṇ); 290 (veramaṇi); 292 (Bāhirā); 295 (rūpūpapattiyā); 302, l. 9 (saññā); 308 (sāsavā, anāsavā); 310 (-savicārā . . . -vicāramattā); 317, last line (nānā-); 318 (sīhanādaṇ); 319, ll. 22, 25 (ārammaṇe, ārammaṇā); 328 (viññāṇaṇ); 329 (sa-uttaraṇ); 339 (nānādhātuṇ); 342 (rūpī); 344 (sīhanādaṇ); 350, 354 (uṇṇāmo); 361 (avijjālaṇḡi); 375 (sacchikatvā); 380 (vivādamūlāni); 381 (saṇsaggārāmatā); 393, l. 21 (vā), l. 29 (neva-saññī-); 399, l. 14 (yathā); 405, l. 3 (kāmadhātuṇ); 407 (cittāni).

*Misprint for ṇ, ñ, or n.*

Page 1, l. 5 from foot (rūpaṇ); 10, l. 5 (viññāṇaṇ); 77, l. 12 (saṇyojanavip̐payutta-); 87, 88 (viññāṇaṇ); 108 (dukkhaṇ); 109 (kilesāṇaṇ); 123 (saddhindriyaṇ); 135 (vacisaṇkhāro); 144 (sañcetaṇyitattaṇ); 153 (viññāṇaṇ); 164 (cittajaṇ); 201 (upekhāsambojjhaṇgassa); 204 (dandhābhiññāṇ); 219 (vīmaṇsā, twice); 268 (pañcaṇḡikaṇ); 310, 311 (uppannā, paccuppannā); 319 (apacayaḡāmim); 321 (Pañcannaṇ, dhammaṇ); 331 (viññāṇaṇsañcāyatana . . .); 358 (vañcanā); 363 (sañjānanā); 375 (ditt̐hupādāṇaṇ); 399, l. 31 (apāhaṇ).

*Dropped Letters.*

Page 7 (abhisāṇkhipitvā); 9 (samāpānassa); 67 (-khandho); 81 (pahātabbāhetukā); 109 (paṭipadāya); 162, 163 (nāmarūpapaccayā); 200 (anuppannassa); 208 (dhammacchando); 233 (Sappaccayā); 246 (micchā); 261 (cittassa); 278 (karuṇāyitattaṇ); 280 (mettāsahagataṇ); 290 (nāṇavip̐payuttaṇ); 386 (pattiyā).

*Dropped Dot under Letter.*

Page 43 (anīvaraṇiyo); 82 (pavāḡaṇ); 83 (kheḡo); 95 (parāmat̐thā); 118 (nīvaraṇiyaṇ, nīvaraṇiyā); 121 (Tīṇi); 144 (paṇḡaraṇ); 145 (patiggāho); 240 (dukkhāpaṭipadaṇ);

257 (paṭhamañ); 269, 270, 271 (ṭhapetvā); 306 (asaṅkiliṭṭha-); 317, 335, 337 (aṭṭhānañ, thānato); 330, 375 (ṭhapetvā); 349 (Aṭṭhakaṇ); 353 (Chīlanā); 358, 359 (diṭṭhigataṇ); 407 (tīṇi).

## Other Errata.

- Page 82, read aṭṭhimiñjā.  
 „ 86, „ paranimmitavasavattideve (K. reads °vatti).  
 „ 86, „ aghātavatthūsu.  
 „ 86, „ dussanā, duss . . . &c. (K. reads one s).  
 „ 92, „ ahetukā.  
 „ 93, l. 4, read cāti.  
 „ 94, l. 20, „ siyā.  
 „ 96, read siyā upādā siyā no upādā.  
 „ 102, „ manosamphasso.  
 „ 106, „ sammāsaṅkappo.  
 „ 111, l. 9 from foot, read kilesā.  
 „ 113, l. 7 „ „ Dve saccā.  
 „ 119, read samuṭṭhānānuparivattino (twice).  
 „ 171, „ etassa.  
 „ 183, „ Yasmiṇ.  
 „ 233, „ cittasaṅsatṭhā.  
 „ 251, dele note 2.  
 „ 253, read padoso.  
 „ 253, „ liyitattaṇ (B: liy° always).  
 „ 262, „ Yo.  
 „ 263, n. 2, read atireko.  
 „ 271, l. 12, dele hiatus.  
 „ 272, read Catasso.  
 „ 283, „ upādiṇṇupā-.  
 „ 286, close up veramaṇī.  
 „ 286, read velā.  
 „ 287, last line, close up -ṭhā nā.  
 „ 294, 299. read paṭibhāṇapaṭisambhidā.  
 „ 295, read niruttipāṭisambhidā.  
 „ 317, 318, 339, read tathāgato throughout.  
 „ 329, l. 11, read neti. Ye . . .  
 „ 335, read Paṭhamajjhāna . . .  
 „ 338, „ nirayaṇ.  
 „ 342, „ pacceti, jhāyī.  
 „ 343, „ anekavihitāṇ.  
 „ 349, „ saṅyojanāni, antaggāhikā.  
 „ 350, close up Itaritaracivara and foll.  
 „ 368, read adukkhamasukhaṇ.



Page 368, read mohakasāvo.

„ 373, „ saccavippatīkulena (K: °kūlena).

„ 377, „ kaṭṭhāṭṭhi after saṅghe.

„ 387, „ māṇḍasīti?

„ 393, dele repetition of yathā so suddo . . . vā.

„ 396, read manusso siyaṇ ti vā.

„ 402, „ bāvisatindriyāni.

„ 426, „ bhāventi.

*There are besides, especially in the first fifty pages, a number of cases where the compositor's erroneous division of words at the end of a line has remained uncorrected.*

### ADDENDA

Page 2, n. 7: S<sup>d</sup> reads [a-]cittikataṇ.

„ 246, n. 4, and 352, n. 22: S<sup>d</sup> reads cāṭukamyatā.

THE END



NOT RECORDED.



